

THE
Baptist Magazine.

OCTOBER, 1815.

MEMOIR OF MR. JOHN VICKERS,

(LATE A STUDENT AT STEPNEY.)

MR. JOHN VICKERS was born at Stanion, near Kettering, in Northamptonshire, in April, 1788. His father, who was engaged in a business not very extensive, employed his son in it, as soon as he could be rendered serviceable. When, perhaps, about fifteen years of age, as matter of amusement or curiosity, he went, one evening, with some companions, to a meeting house in the neighbourhood, where, there is reason to believe, he found that which he "sought not." Like Lydia's, it should seem, that then "the Lord opened his heart, that he attended to the things that were spoken." From this time, he generally worshipped with the people in that place, but did not unite with them in church-fellowship. Before he was seventeen, he came to London; and a friend wrote, by him, to an acquaintance in town, requesting that he would procure him accommodations in a serious family; which he did; and, for some time, our young friend generally attended public

worship on a Lord's day, at the Tabernacle, or at Hoxton Chapel.

Hearing that some persons were to be baptized at Devonshire-square Chapel, he went, with some acquaintance, perhaps from the same motives by which he was first induced to hear the gospel preached.—Brought, by experience, clearly to understand the evangelical plan of salvation by faith, without the works of the law, and attending to what was advanced upon the nature and design of the ordinance, as *an act of religious worship*, he was struck with it as "a reasonable service," on the part of those who were baptized, and who were previously addressed, as having repeatedly declared their whole dependence upon Christ for life and salvation; so that, by their regard to his authority in this ordinance, they could add nothing to what they professed to believe, and depend upon, as the only ground of their acceptance with God. Uninformed, it is very true, upon what may

be said in support of his having been baptized in his infancy, he powerfully felt the force of one sentiment advanced, *viz.* If baptism and the Lord's supper be acts of religious worship, and that, under the present dispensation, which, in distinction from, or superior to, the former, requires "the true worshippers to worship the Father in spirit and in truth," he knew that, whoever worshipped God at *his* baptism, *he* had not; and, pursuing this thought to its legitimate consequence, he became convinced, that infant baptism, equally with infant communion, was abhorrent from the *nature* of the gospel dispensation.

In September, 1806, he was baptized, upon a profession of his "repentance towards God, and faith in our Lord Jesus Christ;" and, on the first Lord's day in October, was received into fellowship with us at the Lord's table. After which, his steady attendance upon public worship, as also at our prayer meetings, and his general deportment, were such as adorned his profession, and gave pleasing hopes of his rising to be a useful member in the church of Christ.

Though, in his intellectual powers, I perceived nothing brilliant or striking, yet, appearing to possess great purity of mind, sweetness of temper, and simplicity of manners, possessing also a ready utterance to ex-

press his ideas in prayer, I was not without hope, after an acquaintance of some standing, that, with advantages for the cultivation of his mind, by pursuing a course of preparatory studies, he might, at some future time, engage with acceptance and usefulness in the ministry.

A junior assistant in my school, having spent nearly seven years with me, and being, I trust, "born of God," during that time, left me, in order to enter the academy under Dr. Ryland, at Bristol, in the beginning of 1809.* This made an opening for my friend Vickers to engage in an employ, with which he was much gratified, and which, at the same time, afforded him an opportunity of improving himself. This he did to a considerable degree, under the direction of my senior assistant,† beyond what he had an opportunity of doing when a youth, in an obscure country village.

Mr. Vickers conducted himself very pleasantly in the family, and much to the satisfaction of all concerned. Happy in himself, he contributed to the happiness of those around him. He loved children, and it gave him pleasure to assist them in acquiring suitable knowledge, to observe the opening of their minds, and assist in the formation of them. He would say, that he should not be happy if he thought he should spend

* Mr. Daniel Williams, jun. now at Kingston-Lile, Berks, son to my esteemed friend and brother, the Rev. D. Williams, of Fairford, Gloucestershire.

† Mr. Edward Thornton.

his life without being employed in the tuition of children. Hearing a class, and looking over the book of one of his pupils, by whom he sat, he would put his arm over his neck; which often reminded me of the late excellent Mr. Winter, sitting in this position with his pupil, Mr. Jay, who, describing it, says, of the arm of his lamented friend, "I feel it now." Looking at Vickers, in a similar situation with his pupil, it has sometimes passed through my mind, "In love to children thou art, and, in other respects, I hope wilt be, a *Cornelius Winter!*"

He frequently assisted in conducting our family worship; which afforded me an opportunity of making such remarks as I thought suitable, and such as might conduce to the improvement of his gifts.

When he had spent about a year and a half with me, I was desirous of his giving his thoughts upon a passage of scripture, and proposed that he should do so at a few of our meetings for social prayer; and which he did, so far to the satisfaction of those concerned, that, in Jan. 1811, at our church meeting, a vote was passed, signifying, "That having repeatedly heard brother Vickers engage in prayer, and speak upon different portions of the word of God, we believe the great Head of the church to have bestowed upon him ministerial gifts, but which are not so matured as to satisfy us, that it would be proper for him to engage habitually in the work of the ministry; but we affectionately exhort him, diligently to improve his talents, with the

advice, and under the direction, of godly, prudent, and experienced men; by means of which, our hope and prayer shall be, that, at some future time, he may appear to be an *able minister of the New Testament.*"

Some readers of this may not know, that, in our churches, there is no particular method or rule, according to which young men enter upon the ministry. For one, at the age of Mr. Vickers, it appears reasonable and desirable, that he should have the countenance and encouragement of his fellow members; yet it is scarcely to be expected, that good people, in general, should be able to form a judgment of what improvement the mind and ministerial talents of a young man are susceptible, under advantages of due cultivation. Of this, perhaps, the minister, and a few judicious friends, are most competent to judge. Upon the above vote of the church, with a testimonial of his "having a good moral character, and giving evidence to possess real piety," (according to the first rule of the Baptist Academical Institution at Stepney,) Mr. Vickers was recommended to the patronage of those who conduct that seminary, and to whom he addressed an application for that purpose, dated Feb. 19, 1811. It concludes thus: "If these things which I have written, with my character, &c. meet with your approbation, and I should be permitted to enter into your institution, my ardent prayer is, that I may be made an ornament to it, and an

honour to those who are to superintend it."—As I was one of those to whom this was addressed, I was careful that it should be literally *his own*; and which gave, not only satisfaction, but pleasure; not so much on account of the composition, as the motives it professed, and the spirit which it breathed.

Of three only, to whom that institution was first opened, on the 8th of April, 1811, my friend Vickers was one; and, I find, he began with keeping a weekly journal of occurrences, particularly of the sermons he heard, and the state of his soul. From these, a few extracts shall be taken; confining them chiefly to the time of his declining health, and his apprehensions of his approaching dissolution.

"Jan. 12, 1813.—In reading the life of Mr. Cornelius Winter, it much affected my mind, and I was impressed with the importance of keeping a weekly journal. This I have been in the habit of doing, but, of late, have left it off. God is my witness, this day, that I am resolved to begin again. Many have been the consolations I have enjoyed during the time of this neglect. Many seasons, also, have I had, during that time, of weeping and lamentation over the corruption of my nature, &c. In preaching, I have sometimes felt the importance of the work, and been discouraged. At other times, I have longed for the salvation of sinners, which has encouraged me. Lord! help me to long and strive more for this and for thy glory! and deliver me from every false way."

"May 16th.—Had a pleasant day. Oh! that a savour of divine truth may dwell upon my mind. During the past week have experienced some seasons of delight in my soul. I feel an increasing attachment to the word of God.

'Tis a broad land of wealth unknown,
Where hidden glory lies.'

In the evening, read part of *Spencer's life*. It solemnly impressed my mind, and led me to self-examination and prayer concerning the important work I am embarked in. Oh that I may ever be taught and directed by infinite wisdom! Is it not my meat and my drink to do thy will, O! my God?"

"Sept. 19th.—Preached at Oakingham three times, and had a pleasant day, though I felt unwell. O that my life may be spared to preach Christ! If I should be taken away in the midst of my days, it will be for the best; and if I am spared, it will be for the best. Thou, Lord, doest right."

"Saturday evening, 26th of March, 1814.—Experienced much pleasure in studying my sermon for Lord's day. Oh that I may be prepared for the delightful employment of labouring in the vineyard of Christ constantly! Is it not, O Lord, my highest joy to be employed in thy service, and my earnest desire to be used as an instrument in thy hand in the salvation of souls? O! make me humble, holy, devotional, zealous, and watchful; make me what thou wouldst have me to be! Do not I love thy name, blessed God? O that I may dwell in thy

presence for ever! Let me experience thy love on the Lord's day, then, I doubt not, it will be a precious day indeed; and let me be rendered useful in converting sinners and comforting saints!"

"Lord's day, March 27.—Preached twice at Loughton with great liberty and pleasure in my own soul. O that I may be kept from pride and vain glory! My heart is deceitful above all things! Whilst, O Lord! thou art graciously encouraging me, keep me humble, and do with me as seemeth good in thy sight."

"Friday, 8th of April.—The Committee met in the house. When we were called in, Mr. G—— prayed and delivered an affectionate and impressive address, on the importance of circumspection, wherever we go, as the prosperity of the institution depended much on the conduct of the students. O that I may be preserved from all evil, and rendered an ornament to this noble institution, if not by superior talents, or great acquirements, may it be by diligence, sobriety, circumspection, piety, and usefulness in that cause which is dearer to me than life!"

"Monday, May 2d. — I feel very unwell. Is it thy pleasure, O my heavenly Father! that I should be visited with pining sickness? Give me resignation to thy will, and let it be the means of bringing me nearer to thee.—But, O, wilt thou not spare my life and establish my health, that I may serve thee in the ministry of thy rich and glorious gospel,

which is precious to my soul! Thou knowest my motive:—to glorify thy name in the salvation of sinners, &c."

Mr. Vickers was now so reduced, that he could attend but very little to his studies; and soon after the date of the last extract, retired into Northamptonshire to his father, where he soon appeared to be recovering; and, in a few weeks, by the recommendation of our lamented friend, the late Rev. A. Fuller, of Kettering, supplied the destitute baptist church, at *Sheepshead*, in *Leicestershire*, about six weeks. Towards the latter end of August, he returned to Stepney, but still in a state of considerable debility, so that he continued there but a few weeks. During this time, a letter was addressed, from the church at Sheepshead, to the Rev. Wm. Newman, President of the Stepney Institution, expressing great satisfaction with the ministry of Mr. Vickers, the short time they enjoyed it; and requesting he might again visit them as soon as his academical engagements would admit. His medical attendant soon recommended his removal from Stepney, when he came and spent five or six weeks with us, in which time his general health was somewhat improved; and, towards the latter end of October, or in the beginning of November, he returned to Sheepshead; from which place, under date of the 14th, he writes as follows: "It affords me peculiar pleasure and satisfaction, that I have the honour of spending a few moments in silent converse with

you, to whom I am indebted, through God, for my chief enjoyment in life. Islington is a name which is so endeared to my heart, that I shall never forget it to the last period of my life. Under your roof, Sir, I have spent some of the happiest moments of my time; not to mention the many advantages and kind attentions which I have received and enjoyed. The recollection of these, at this moment, gives me pleasure. By your benevolent hand I was conducted to Stepney; and, by your kindness, I was freed from anxiety whilst engaged in the acquisition of useful knowledge under the direction of Mr. Newman, whose name I shall always venerate. By the important advantages I received at Stepney, in connexion with the Divine blessing, I am enabled to discharge the solemn work in which I am engaged, with pleasure to myself, and, I hope, with some degree of acceptance to others. O that my feeble labours may be prospered! My work is the chief pleasure of my life. Excuse me, Sir, for giving vent to my feelings; for should I be silent on these subjects, you must conclude that I possessed a soul without sensibility.

“The awful and delightful work in which I am employed, often fills my mind with solemnity and fear; and leads me to ask counsel of him, who saith, ‘My strength is made perfect in weakness.’ I am engaged in preaching twice on the Lord’s day; and we hold a prayer meeting in the evening. The meeting house in the

morning is tolerably well filled; in the afternoon it is full, and the prayer meeting in the evening is well attended; and, at our Wednesday evening lecture we have a good congregation. But, oh! when I consider how small a number attends at a place of worship, compared with the very numerous inhabitants of this village; when I recollect the ignorance which pervades their minds, and the wickedness that evidently possesses their hearts, I am filled with a kind of horror mingled with pity. I shall not be satisfied in being here without seeing a Sunday school at our place of worship. There are two in the village, but the number of children which they instruct is but small, in comparison of those that neither go to any school nor to any place of worship. I think if a school was established, I should not only have an opportunity of imparting divine instruction to the children, but likewise, in time, perhaps, to the parents. Here is a large field for usefulness: O that my life may be spared to labour in it! I feel anxious to pursue my former studies, but, at present, I can do little more than prepare for the pulpit and visit the people.

“I presume you are anxious to know how I performed my journey. I am happy to say, that, not only in regard to my companions, I never travelled more pleasantly; but, when we arrived at Harborough, I felt so comfortable, that I fancied I could have performed the whole of my journey that night; however, I took a bed at Mr.

G——'s, where I was entertained with the greatest hospitality. On Friday I arrived safely and comfortably at Sheepshead. And since I have been here, I hope my health has been gradually improving, though my cough is much the same as when I was at Islington."

In a letter to his fellow student, Mr. S. Jones, dated 29th of December, he says, "On the 20th instant I had a second interview with my physician, who informed me, that I gave him no *chance* while I continued my ministerial labours. He ordered me what is called a perpetual blister, to be continued three weeks. Last week I was so unwell, that I could not possibly write to you, which grieved me very much. It was with the greatest difficulty I composed a sermon for last Lord's day; and when I ascended the pulpit, I knew not whether I should be able to deliver it. I have now laid aside preaching for a season; and whether I shall ever be employed in that delightful work any more, God only knows; his will be done! My text was, 1 John, iv. 9. 'In this was manifested the love of God towards us,' &c. precious words! The friends at Sheepshead appear to be very anxious for my recovery, and are very kind to me. How gracious is my heavenly Father in raising up friends for me in the midst of my afflictions!"

A month afterwards, viz. 28th of January, 1815, he says to the same friend,—“I have not written a line for several weeks

till now; and I assure you I do it with great difficulty. You would, I doubt not, be gratified were I to write you a long letter; but, ah! my brother, it is out of my power. Such is my debility, that I am lost in writing a sentence. You have heard that my physician has announced me to be in a consumption, and incurable. This is a sharp stroke, but divine grace supports me under it. I still feel a peace of mind that passes all understanding.—Blessed be God for Jesus Christ.—He is the fountain of my comfort.”

Three days after the date of the above, he left Sheepshead, and returned, with his father, to Stanion, where he arrived the day following, February the 1st; and, on the 4th, writes thus: “Wonderful to relate, I left Sheepshead last Tuesday, and arrived at my father's house on Wednesday, and felt much better, after so long a journey, than I could possibly expect. The distance is upwards of forty miles. My native air may be of service to me, but I have but a faint hope of recovering. I feel rather unsettled, at present, in my mind; but Christ is precious to my soul. O, Sir, I feel the value of religion! ‘For me to live is Christ, and to die is gain!’ My heart is full, but I can write no more, except to say, that this [about half of which is transcribed] is the labour of three days!” This was the last letter I received from him, and, perhaps, the last he ever wrote.

He had contracted an advantageous acquaintance with

a respectable independent minister, at Brigstock, the Rev. J. Pickering; to whom I feel greatly indebted for his kind attention to my dear deceased brother, and for the two following letters. The first is dated

"Brigstock, 28th March, 1815.

"MY DEAR SIR,

"By the request of Mr. J. Vickers, I write to inform you, of the rapid progress his disorder is making. He now lies in the last stage of a consumption, and his death may be daily expected. He has been at Stanion about two months, during which time, he has been growing gradually worse. His strength is so much reduced, that it is with the greatest difficulty he can speak. He has been confined to his bed about three weeks. His friends testify every possible attention they can, to make him comfortable in his afflicted state. From the fatherly kindness you have exercised to him formerly, and the reverence and respect he feels for you and Mrs. T. it would afford him peculiar pleasure, in his last moments, to receive a line from you. I am happy to inform you, that my friend enjoys the consolations of religion, in his feeble and emaciated condition. His mind is composed and calm; the fear of death is removed; and he lies anticipating, 'the rest which remains for the people of God.' The ways of God are unfathomable; but he is righteous in all his proceedings. How mysterious, that a young man, of fervent piety, and pro-

missing abilities for usefulness in the church of Christ, should so soon finish his course! Mr. V. desires his most affectionate regards to you and Mrs. T. and hopes to receive a line from you. Should you write, I hope it will be by return of post, as his end seems so near.

"I remain, &c."

"P. S. Should there be a speedy removal of Mr. Vickers, I will send you word."

As desired, I wrote immediately to Mr. Vickers, and, for his encouragement and comfort, I recollect referring him to the character and conduct of David, in the 26th Psalm. By the subsequent letter, I was thankful to learn, that it was not altogether in vain.

The solemn season of death now drew near; the circumstances of which are thus given by the above affectionate friend and neighbour:

"Brigstock, 17th April, 1815.

"DEAR SIR,

From the few lines I sent you some time ago, you would be prepared to receive the painful intelligence which I have to communicate. The labours and sufferings of my dear brother, Vickers, are now ended. He has finished his course, and entered into the joy of his Lord. On the 9th inst. a visible alteration for death took place; so that when I called upon him the following day, it was with great difficulty he could speak. He was perfectly sensible that the time of his departure was at hand; and he intimated to his friends, on Wednesday evening,

the 12th, that a change was about to take place. He languished all day on Thursday, in extreme pain; and, on Friday morning, about two o'clock, he calmly resigned his breath, and fell asleep in Jesus. His remains were interred at Station, last sabbath; and, in the evening, I improved the mournful dispensation, at Brigstock, to a crowded and deeply affected audience, agreeably to his earnest request, from Phil. i. 21. 'For me to live is Christ, and to die is gain.' During his long and trying affliction, the consolations he derived from religion supported his mind. He enjoyed a holy composure, under his sufferings, and a sweet resignation to the will of God. There was no fretfulness, or impatience, at the Lord's dealings with him, nor uneasiness at the prospect of a dying hour. In his illness, he was led to admire the sovereign grace of God, which had made such a change in him, and all that way of mercy in which his providence had conducted him. He knew it was a kind father that had laid his hand upon him, and all would be well. He said to me, at one time, 'My affliction is a merciful affliction: what a mercy to have an interest in Christ! This consoles me, that I am corrected by a wise, loving, holy, and righteous Father.' On another occasion, he observed, 'I have a desire to be better, but not over anxious. To me, "to live is Christ, and to die is gain." To me there is nothing terrific in death!' In one of my visits to him, he requested me to

read and pray with him. On opening his Bible, I observed to him, how many passages he had marked with his pen: he replied: 'Precious promises! precious book! I have read that book with more than common pleasure.' He anticipated, with sacred delight, the time when he should be delivered from the burden of mortality. When groaning under his feeble and emaciated frame, he, more than once, repeated those lines:

'Tho' painful at present, 'twill cease before long,
And then, O how pleasant, the conqueror's song!

"I never heard him express any doubts respecting his interest in Christ, or painful uncertainty, as to future happiness. He knew in whom he had believed, and was persuaded, that what he had committed to him, he was able to keep against that day! His great debility prevented him from conversing with his Christian friends, so much as he otherwise could have wished. To a kind and intimate friend, who had come from some distance to see him, he said, he hoped he would excuse his speaking, as he was unable, but added, 'I will tell you all my experience when we meet in heaven.' When I called upon him, one sabbath morning, recollecting what day it was, he seemed to feel some very strong emotions; after a short pause, he exclaimed, 'Blessed be God! I used to say, when the sabbath came, "Thine earthly sabbaths, Lord, I love, But there's a nobler rest above."

and then said, 'I shall soon come to that.' Speaking to him about resignation to the Lord under afflictions, he answered, 'I hope, I desire to submit to the will of God.' Admiring, at one time, the grace of God to him, he cried out,

'O, to grace, how great a debtor
Daily I'm constrain'd to be!'

Last night I was in great pain, but had no cause for complaint. It was my prayer, when at the Academy, that God would fit me for some useful station. My wish is, to do the will of God. The ways of God are mysterious, but they are all harmonious.' The last time I had any conversation with him, I asked him, whether he felt much pain: he answered, 'I cannot tell you how I feel—I feel I want to go home.—But the will of the Lord be done.' Your kind letter, which he received, cheered his mind very much; his languid frame could scarcely bear up under it. He told me, when I saw him, he had read it over, but could not bear to hear it again. I have oftentimes enjoyed the company of my deceased brother when in health, nor has it been less profitable and pleasant in my interviews with him on his sick bed. His pains and sorrows are now over; nor can I doubt, but he is now realizing what had dwelt so long upon his mind:—'To die is gain!' 'Mark the perfect man, and behold the upright! for the end of that man is peace.' This short and very imperfect account of one, for whom you have manifested such a lively

interest, will, I am persuaded, prove acceptable.

"I remain, &c.

"R. P."

(To be continued.)

AN ABRIDGMENT

OF

Mr. Hinton's Missionary Sermon,

PREACHED AT

SPA-FIELDS CHAPEL,

JUNE 21, 1815.

REV. III. 8.

I know thy works. Behold, I have set before thee an open door, and no man can shut it!

SOME expositors have considered the seven Asiatic churches to be emblematically predictive of as many distinct periods of the church, extending from the ascension of Christ to the end of time. Although this hypothesis is not well sustained, there is in the description of *Sardis* a striking resemblance to the character of that age of the church which has now closed; and present circumstances seem to justify the hope, that the description of Philadelphia may be as fully exemplified, in that which we have entered—that in the future history of the church the present age may be distinguished as a period of extended benevolence and of active co-operation, in every "work and labour of love."

A very close connexion subsists between the character of Christ, as stated in the preceding verse, and his conduct, as stated in the text. "These things saith He that is holy,

He that is true." THE HOLY ONE AND THE TRUE. He, to whom these exalted attributes are assigned, must be properly Divine: and we are led, first, to contemplate, with high satisfaction, the character of Christ as supreme Governor of the church and of the world: "He openeth, and no man shutteth." Through all his vast dominions faithful love presides; while, by every turn of that awful key which his right hand sustains, he opens to our view some new and joyful scene, or covers with the shades of death some that we had been accustomed to survey with high delight. By each decision of his will, he introduces some new messenger of mercy from the skies, or terminates the labours of another who had long and faithfully sustained the sacred office. By one turn of that key, he ushers a crowd of converts into the church; and, by another, shuts up an evangelist in the tomb. At the same instant, he closes the door of mortality on a beloved friend, and opens immortality to our extended and anxious survey. By every exercise of his supreme authority, he awakens us to adoration, submission, gratitude and joy. In joy all must terminate, for Jesus reigns, and reigns for ever.

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The holiness, the faithfulness, the power and the love of Immanuel, form a sea without a boundary, and extend to duration without a limit. In future ages, as in the present, Jesus shall survey, from his throne, assemblies like this,

addressing to him their highest honours: still sending forth the tidings of salvation to a guilty world, and filling up and extending the labours which we must leave unaccomplished; for "his kingdom must increase as long as the sun and moon endure." "These things saith He that is holy, He that is true; who hath the key of David; who openeth, and no man shutteth; who shutteth, and no man openeth."

The text announces (I next remark) a special display of the power of Christ, in giving "free course" to his blessed gospel—"I have set before thee an open door," &c. This expression evidently refers to the entrance of the gospel into a country in which it had not hitherto been known. Thus, from the church at Antioch, "Paul and Barnabas went forth to Iconium, and Lystra, and the region round about; and they returned to Antioch, and rehearsed all that God had done by them, and how he had opened a door of faith to the Gentiles."

One great impediment to the progress of the gospel is the pre-occupancy of heathen countries by *false religion*. How vast is the number of the human race who are still involved in this awful state of degradation, while the door seems shut against all attempts to convey to them the knowledge of an Almighty Deliverer!

Paganism has closed up the immense empire of China, with its crowded population; the islands of Japan, with all the vast surrounding regions; the

greater part of the Eastern continent, and almost the whole of Africa. In these countries, the impure and superstitious rites of idolatry have acquired an authority which is, to merely human power, unconquerable; while, in Turkey, Persia, a great part of Asia, and the northern states of Africa, Mahomedanism raises a barrier not less difficult to surmount; and in Spain, Portugal, and a great part of Italy, the progress of divine truth is prohibited by decrees of violence and blood, or arrested by the ruthless hand of the Inquisition.

When David besieged the strong hold of the Jebusites, and exposed the folly of trusting in gods, "who have eyes, but see not, and feet, but walk not," the inhabitants thought their deities insulted, and at once to secure their safety and show their defiance of Israel, they appear to have set these idols on the walls of the city; when they said to David, "Unless thou take away the blind and the lame, thou canst not come in hither." In the same spirit, thousands tauntingly say to the Christian missionary, "Thou canst not come in hither. The religion of these realms is unalterable." But David took the city, even the strong hold,—and of the door by which the gospel shall enter, Jesus holds the key, and turns it at the voice of prayer.

How is it, then, that Protestant churches, who profess an eager concern for the con-

version of souls, have so long beheld the awful sight with indifference? When shall they be effectually aroused from their guilty slumbers? Can it be, that thirty years ago not one of our churches (our Moravian brethren happily excepted) had a single prayer-meeting for the accomplishment of this glorious object? Can it be, that any of our churches are still lukewarm in the sacred cause? "Where are the heroism, devotedness, and zeal, the greatness of design, and comprehension of effort, which the primitive saints displayed?"* Is the Redeemer no longer pleased with them, or has he forgotten his gracious promise to sustain and give them effect? But we have seen, as well as read, that there is a power to which these barriers are not impregnable. In many instances the prayer, "Send forth, O Lord! thy light and thy truth," has prevailed, and he who hath the key of David hath set before his people an open door. Our Lord hath done this, in one great instance, by over-ruling, in his providential government, those circumstances which united two countries, the most distant in situation, and the most averse from each other in manners and in religion—*Britain*, the land of light and Bibles, and *India*, the empire of darkness and idolatry. The first settlers in India "in their hearts thought not so;" but it was in the Saviour's heart to make us the

messengers of salvation to the outcasts of Hindoostan. Pursuing his gracious design, he raised up suitable instruments for the work—men of large desires and kindred minds; men who, labouring for the Lord Jesus, could not be content with small achievements; men who *desired, expected, and attempted great things*. The Great Ruler of the church, sending one of these men to the East, and retaining another in the West, united in one great interest the worlds of the rising and the setting sun. The sphere of action was not too great for the comprehension, or the benevolence of their minds.—In the one, they sought to grasp the whole system of revealed truth; and in the other, the whole interest of the human race. Long they had prayed, their faith still increasing with their difficulties; but, at length, the Redeemer said, throwing open the door of mercy to India, “According to your faith be it unto you.”

One of the links, by which Britain was bound to India, death has broken. Thus it must be, for the strongest earthly bands are frail. Not such is the hand that formed them, nor the work which they have thus far accomplished. Divine truth is deeply planted on the plains of Hindoostan, and it shall be watched by the eye, and guarded by the power of Heaven, while a thousand labourers shall, I trust, gladly promote its culture.

In losing the most valuable of earthly supports, we shall lose nothing if Christ himself

fulfil to us the gracious promise, “Lo! I am with you always.”

But the Asiatic continent is by no means the only field into which a door is opened for the spread of the blessed gospel. The successive reports of the British and Foreign Bible Society prove that a great and effectual door is opened into various realms, and it is a matter of regret, rather than of surprise, that “there are many adversaries.” In missionary efforts, none can despair who survey the success which God has conferred on the labours of our valuable brethren, Schmidt, Vanderkemp, Campbell, Coke, Butscher, and their faithful associates.

In proportion as the zeal and diligence of Christians multiply the means of instruction, the Redeemer opens a wider door for their operation. Thus it has repeatedly occurred to our brethren at Serampore, that, on their finishing the translation of the scriptures into “a new language, Divine Providence has prepared the way for a mission into the country in which the language is spoken. Thus the iron gate that led to the city has, though doubtless turned by an invisible hand, appeared to fly open of its own accord, before the humble missionary of Christ. If Mahomedan and Papal states should still forcibly oppose the entrance of divine truth, they will probably, by each other, be “dashed in pieces, like a potter’s vessel;” for God hath said of Zion, “In righteousness shalt thou be established,

and whosoever shall gather together against thee shall fall for thy sake." Isaiah liv. 15.

A second obstacle to the spread of the gospel is found in the prejudices of the people, among whom it may be introduced. Thus the apostle Paul, though he had come to Troas, 2 Cor. ii. 12, had to wait, it would appear, till a *door* was opened to him, to preach the gospel. It is often thus amongst ourselves. Prejudice is weakened, and a spirit of hearing is excited preparatory to a still greater work. This spirit is a kind of atmosphere, which the gospel, in more favourable circumstances, throws around it; and it is not less the gift of God, because many external causes are combined in producing it.

Still the "exceeding greatness of divine power" is displayed in that exercise of it, by which divine truth is introduced to the heart of a sinner, and delineates on it the Saviour's likeness, subduing the whole soul to the obedience of faith. Till this is accomplished, nothing is done that is fully worthy of the Saviour's glory; nothing that gives the stamp of immortality to his work. To this great object (the conversion of souls to God) our attention must ever be directed; and to this we shall find the enemy oppose his greatest resistance. So great, indeed, is this opposition in each individual of our apostate race, that, unaided from above, our courage must die away; and the church would behold *despair* engraven on her inverted banners. But to Him

who leads this holy war "all things are possible." *Proud disdain, presumptuous confidence, self-righteous pride, and secret carnality* fall before the power of his Spirit, and yield the noblest triumphs "to the praise of the glory of his grace."

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This work of opening the heart to Christ is the same in every land. The descriptions of Indian converts, frequently communicated by our brethren, plainly show that "he maketh no difference between us and them, purifying their hearts by faith."

We notice, thirdly, the character of the church to which Christ said, "I know thy works: I have set before thee an open door, &c." *Active zeal, holy courage, and steadfast attachment to divine truth*, were eminently displayed by the Christians at Philadelphia; and they will ever mark the church whom Jesus delights thus to honour.

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The most powerful considerations impel us to continued and enlarged exertions in the sacred missionary cause. Among ourselves a spirit of union and co-operation should be most carefully preserved, and towards our fellow Christians at large we should discover an attachment to our avowed principles, at once undeviating and unassuming. Acting in the spirit of our Divine Master, we are secure of his approbation; and this will be combined with the good-will of all who are

under the same influence : more than this it were unreasonable to desire.

That the blessed Redeemer has been pleased to intrust to our hands a very interesting and important mission to the heathen, and to grant us a considerable share of his blessing, is acknowledged, I believe, by nearly the whole Christian world; and, in most instances, with cordial good will. We are thus rendered highly responsible both to God and man; and on us devolves the sacred duty of endeavouring, by every means in our power, to maintain and extend this important work. The foundations of this society were laid by men of God, amidst the ardent supplications of their souls for the promotion of the Saviour's glory in the immortal happiness of their fellow men. The humility, spirituality, and prayerfulness; the spirit of entire dependence on the divine blessing, the self-devotedness, diligence, zeal and prudence of its first friends, are all equally necessary to us, if we would entertain a just hope of labouring in the same field with the same success. We cannot thus serve God without the same ardour of devotion, the same self-renunciation, the same determined co-operation for the general good, the same respectful Christian submission to civil governments, and the same unbending integrity in the dissemination of heavenly truth. These qualifications, always desirable to the friends of the missionary cause, are peculiarly necessary in the present bereaved state of

this society. It was a luxury of sympathy to be present at the grave of our late invaluable Secretary, where every good man exclaimed,—“ Alas! my brother!” or, “ Alas! my father!” But to the permanent effects of his death our attention must now be turned. At every step we shall more deeply feel our loss. Where shall we look for an advocate of missions or of divine truth at large, with attractions as great, and services as numerous as his? with intellect as strong to investigate what is profound, and illustrations as simple and luminous to the plainest mind—with arguments as forcible to defend the truth against its enemies, and language as mild and devout to soothe the hearts of its friends? Where shall we find an ardour of soul approaching to sacred enthusiasm, combined with a coolness and prudence which could weigh a multiplicity of jarring circumstances in the nicest balance? a promptitude which delays not for a moment one step that can benefit the cause which it pursues; blended with wisdom and fortitude, which hold the passions in command, till the moment arrives when that step may be taken to the greatest advantage. Talents of the first order our friend possessed; but what were they without those Christian graces, by which he inspired our hearts with love? The promotion of the gospel universally, but especially in the Eastern world, was dearer to him than life. CAREY, INDIA, the CAUSE OF MISSIONS—the CAUSE OF CHRIST,

were engraven in living characters on his soul; nor has death been able to obliterate those characters. The engraving is of God: our brother has borne it with him to the realms of glory: there saints and angels read the inscription with infinite delight.—FULLER fell—gloriously fell in the arms of victory.—He fell, giving directions to his fellow-soldiers to continue the conflict; assuring them that they also should share his triumph. How great is our responsibility who received the charge from his hands! Let us too be faithful unto death, that we also may receive a crown of life!

Turning our attention for a moment to our fellow-labourers in missionary work, it is truly gratifying to perceive that the stroke which has afflicted this society, has drawn from them the most seasonable expressions of regard. “If I did not believe the cause of missions will be supported by divine power,” says one of our brethren,* “I should dwell with unmingled sadness on a name not more endeared to Christians for his efforts in defence of the gospel, than it will be, for ages to come, to converted Pagans;—the name of *Andrew Fuller*. God grant that the mission, of which he was the Secretary, may sustain no permanent injury from the loss of such a friend.” We accept with cordiality these expressions of esteem from our brethren, according as they do with the

desires which our departed friend, to a very late period of his existence, manifested for the success of every evangelical mission to the heathen world.

The temple of God must still be built in troublous times. The vials are not all poured out, nor are all the seals broken; but they are all in the hand of *Him that is holy*, of *Him that is true*; and he is worthy to loose the seals, and to pour out the vials. He has opened the door for the accomplishment of his purposes; and every power that shall attempt to close it, he will smite with the blast of his anger. To this cause you brought to-day the best affections of your hearts; and, in departing, you will support it by the best gift in the power of your hands. “The majesty of the cause,” said Fuller, “shall be its own advocate.” We doubt not, brethren, but it shall still prevail.

“Could I this day remove the veil that covers the heavenly world,” says an esteemed brother†—“could I cheer your hearts with the sight of multitudes entering in blessed succession, through the mediation of Jesus, from Hindoostan, from Africa, and the islands of the southern sea, the trophies of divine power, the purchase of the Saviour’s blood, the first-fruits of missionary labours, what inspiration would the glorious objects impart to our souls! Work! O work while it is day, the spirit of Fuller would repeat. Turn your eyes

* Rev. J. A. James, of Birmingham.

† Rev. Dr. Wroughton.

to my tomb, and let the view rouse, animate, and sustain your exertions. I did a little. If my constitution sunk under the pressure, I lament that my nerves were not nerves of brass, and that my limited measure of three score and two years, did not extend to an antediluvian age. Should your hearts ever feel languor in this sacred cause, then hasten to Calvary, and redeeming love shall invigorate your souls, to put forth all their powers in the service of him, who loved you, and who died for you."

Such sentiments as these, may the Divine Spirit engrave on all our hearts!

ON
THE IMPORTANCE
OF
KNOWLEDGE, &c.

To the Editors of the Baptist Magazine.

I WAS much pleased with the Memoir of dear Joseph Webb, by my respected brother Rowe, which appeared in your pages a few months since. From the period of our being thrown together at the Academy, we maintained an occasional correspondence. The following is one of his letters to me, at the time I was pursuing a course of study in the University of Edinburgh. It is well worthy of insertion in your pages; and I send it you the rather, because of its being more exempt, than some others in my possession, from those friendly personalities, which his affectionate heart so often dic-

tated, and which, though dear to myself, cannot be interesting to the public.

I am, &c.

Hackney.

F. A. Cox.

MY DEAR BROTHER,

AFTER a neglect that I am ashamed to reflect upon, I take up my pen to answer your very kind letter. I had begun to think it almost hard in you that you did not write; but what must you think by this time? However, without wasting time in uninteresting apologies, I faithfully promise to endeavour to be better for the time to come, and begin by attempting to stop the perfection of my neglect.

Numberless times have I lamented not having it in my power to enjoy a university education. I think I feel a kind of ceaseless anxiety for knowledge. Nothing of a merely natural kind seems to me so deplorable as ignorance; and, on the other hand, so enviable as a capacious soul; a soul capable of comprehending the universe in its grasp, capable of surpassing all the *knowables* of nature, and of saying to all the mysteries of being, on a review of its own powers, "hitherto shall you come, but no farther!" But perhaps this transcendence over all possible knowledge, is the prerogative of the great Divinity alone. You will possibly smile when I say, that, on this account, I have, at times, felt something like envy of the angels. Knowledge is, most assuredly, the greatest *natural* blessing we can enjoy; as the pleasures of "a living spirit," a

rational soul, so unspeakably surpass those of a mere animal body. Yet I, by no means, would put this in the place of moral excellencies, or so much as name it in comparison of them. As bare knowledge, it has nothing moral about it; so far am I from thinking knowledge and virtue are synonymous.—What is knowledge worth, unless it be sanctified? O, may all our acquisitions be consecrated to the service of the blessed Jesus! in whom dwell “all the treasures of wisdom and knowledge.” I do think, that the man who has the most sanctified knowledge, has the greatest conscious happiness here, and will have it hereafter.

I must rank with the dull class, who barely coast along the shores of academical instruction; not with you, who are roving the wide ocean of university wisdom; content to remain “within the visible diurnal sphere; standing on earth, not rapt above the pole.” However, I assure you, you have my most ardent wishes for your success; and may you bring back such interesting tidings from the unexplored regions of intellect, as shall engage others to undertake their farther disclosure. May your attainments be large, and your desire to devote them to the service of Christ, larger still!

Am glad you are so near the grand *lusus naturæ* you mentioned. I can form no higher notion of the sublime, than what may be derived from the view of stupendous rocks, &c. Rocks and mountains, and vast collec-

tions of water, will furnish a table for the mind, richly spread with nature’s choicest dainties. If the heart be but intent to the grand symphony of nature, the contemplation of her works will afford such a soft, tender, affectionate pleasure, as even a poet might envy. Nature addresses us in strains more truly poetical, than any that ever flowed from the pen of mortal. Her language is the language of feeling, of tenderness, and universal love; is in unison with the best feelings of the heart, and calculated to give the most enlarged views of the all-bountiful Creator. Here we see what God would have been to this lower world, and his creature man, but for the wickedness of them that dwelt therein. Every mountain would have afforded prospects, far richer than those of Pisgah. Every cloud would have distilled in blessing, every wave would have wafted mercy, every drop of the brook would have been nectar, and every fruit of the earth ambrosia. The thought of what we have lost by our sin, should surely make us lie low in the dust, and receive, with fear and great joy, the gospel of salvation.

Am happy to hear of the encouraging state of the interests of Christ at Edinburgh. “O! may his conquests still increase, and every foe his power subdue!” Should we, with our contemporaries, be set for the defence of the gospel, may we be enabled to be faithful to our post, and made valiant for the truth upon the earth! The present is, in many respects, a day

of rebuke and blasphemy ; yet we have not so much cause to fear, from the coming in of the enemy like a flood, it strikes me, as from religion's being wounded in the house of its professed friends. I think I should hazard little by asserting, that those men, distinctively termed the Christian priesthood, have been, in every age, the most inveterate enemies of real religion. We have to rejoice, however, that the church of Christ is founded on a rock, that neither the mistaken enmity of the infidel, (which has hitherto been only directed against *its* enemy, a counterfeit church,) nor the interested hypocrisy of the craftsmen of the Christian priesthood (its far more dangerous enemy) can ever accomplish its subversion. The rage of the infidel is a momentary flash, which dies with himself; that of a hierarchy, a systematic, deathless enmity, a *bellum internecinum* against God and man.

Am sorry to hear of poor —'s defection. I had fondly expected great things from him ; but this may serve to teach us, not to trust in man. The religion of Jesus has hitherto maintained its authority, and it will still do it, even against all the vain philosophy in the world. May we enlist under the banners of the cross, and may our lives and powers be heartily engaged in this holy warfare !

I have not had time to do much at *Owen de Theolog.* Intend, if I can, to read *Outram des Sacrificiis* this summer.— Though destitute of university advantages, I have been endea-

vouring to attend to the Scottish moral philosophy as closely as I can. Reid, on Common Sense, and on the Intellectual and Active Powers, strike me as the greatest works I ever read.

* * * * *

We are all pretty well. S— and several of the brethren send love, with Dr. R—. Write soon, and set me an example : I hope, however, to mend.— May the best of blessings attend you.

I remain,

Your affectionate

Bristol, Brother,
Feb. 5, 1801. JOS. WEBB.

ON

THE SILENCE OF WOMEN IN THE CHURCHES.

IN one of your late numbers, a paper has appeared, on the Silence of Women in the Churches. Did not the writer utterly disclaim it, the warmth and decision with which it is written, might induce the persuasion, that some pious females had given him uneasiness by their oratorical efforts. Whether such a paper be called for, I leave your readers to judge. In this part of the kingdom, no report has reached us of any attempts of the sisters to infringe on the sovereignty of the other sex. While *we* are discussing and contriving, *they* are acting, and, without bustle, carrying mercy and love to the abodes of ignorance, wickedness, and misery.

The basis on which your correspondent rests his system, is an unqualified interpretation of

1 Cor. xiv. 34, 35; "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." To these words, an unlimited interpretation is given. Now, it is a fundamental rule, in the interpretation of scripture, that the scope of a paragraph fixes the extent, in which its particular parts are to be understood. In Matt. v. 34, Christ says, to the subjects of his kingdom, "Swear not at all." Are Christians then, in no case, on no account, to take an oath? In Matthew, our Redeemer is giving rules to his disciples, for the regulation of their conduct to each other, and to men, as subjects of his kingdom. In his kingdom no swearing is permitted, even to put an end to strife. When the affirmation of a brother cannot be credited, Christian fellowship is destroyed. But Christ's subjects are also members of civil society, and there they may prescribe an oath as a magistrate, or take it as an obedient subject. *There* an oath for confirmation is an end of strife. In Matthew, no allowance is stated for lawful swearing; but, in other places of the scriptures, it is supported by the highest examples.

Let me subjoin another instance: "When thou prayest, enter into thy closet, and pray to thy Father in *secret*." Here no exception is stated. When

a Christian is to pray, he is to do it in secret. Interpret the text in this unqualified manner, and all public prayer is prohibited. Let your readers now turn to the 14th chapter of the first of Corinthians, and peruse it attentively. The subject there discussed is "public teaching." No woman is to teach, or preach, or exhort, or put any questions to a teacher in public. She is, in public, to do nothing which involves *superiority* over the others with whom she worships. It is so expressed in 1 Tim. ii. 12. "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence; for Adam was first formed, then Eve." Public teaching is an exercise of authority, and involves the submission of the hearers to the speaker. It is this which is forbidden to the female, as unsuitable to her original and present state in the system of creation. But, when speaking in the presence of others involves no authority, and, in some instances, (as in confession of sin,) is attended with humiliation, the rule does not, nor cannot, apply.

Before I proceed to state some instances, in which it is proper for females to speak in the presence of the church, it may not be amiss to elucidate one clause, on which great stress is laid by its manner of quotation; "as also saith the law." Your correspondent has prudence to forbear any elucidation of this reference to the Old Testament. To what place does the apostle refer? Where, in any part of the Old Testa-

ment, are females prohibited from speaking in public? Let the place be produced. If the apostle be understood in the way which I have now stated, as prohibiting the female to usurp *any authority over the man*, by public teaching, the place in the law, to which he refers, may be easily produced;—"Thy desire shall be to thy husband, and he shall *rule over thee*." Thus saith also the *law*.

Let me now state some instances, in which the female is authorized to speak in public.

In singing God's praises.—In this high exercise, the female tongue is her glory. O that every woman was thus employed! and the songs of Zion sung by every daughter of Eve in the world!

In relating God's mercy to her, when she is first received into Christian communion. In this magazine, it is unnecessary to prove the manner in which persons were added to the primitive church. Believing with the heart, they professed with the mouth unto salvation. They were baptized of him in Jordan, confessing their sins. Many that believed, *came* and confessed their deeds. Many of them, also, who used curious arts, brought their books together, and burned them *before all men*, &c. In this way were believers added to the first churches, both men and women, the same rule being applied to all. Some women, it may be objected, have been overcome by diffidence, and been unable to give any satisfactory account. When this happens, it proves that such essays as the one I am

controverting, are inexpedient, and that our sisters require encouragement rather than discouragement. But this embarrassment happens to men also. They sometimes are overwhelmed by the presence of an assembly, before whom they are unaccustomed to speak. These are rare and painful cases. But, in general, the churches are much edified and animated with the simple and affecting statements, delivered both by women and men, of the sovereignty and efficacy of divine mercy displayed in their conversion. Some of the happiest moments of my life have been at these seasons. Nor can any, who has tasted the sweetness of such opportunities, be easily induced to accept of a substitute in its place.

In the restoration of backsliders. Their apostacy is distressing; their recovery most animating. If converted sinners, when first added to a church, make a confession of their faith, much more should backsliders give full satisfaction; to all the community, of the sincerity and warmth of their penitence. "Them that sin, rebuke before all, that others may fear." Are women to be exempted from this humiliating discipline? In such matters, female and male stand on one level. Here public speaking is no assumption of superiority; it is the reverse; and, were it not enjoined by the spirit of the New Testament, should be dispensed with in favour of the weaker vessel.

In the discussion of church business. Your correspondent

admits the propriety of ascertaining the votes of the females in a church; but a person, who is very slightly acquainted with the business of Christian churches, need not be reminded, that the *opinions* and *feelings* of the members, are the chief things to be ascertained: and, when a business is under discussion, in a well-regulated society, it is the *nature* of the objection, or the complexion of the reason, which ought to influence the deliberation, irrespective of the sex of the person delivering it. By what authority are women to retire before they can give their opinion, that it may be reported by those to whom they have imparted it in private? Is not such a suspension of discussion unnecessary? And is not such a *form* calculated to prevent women from declaring their sentiments at all on church matters? If the church be large, and many females feel it right to deliver their opinions on any business, such a form is totally impracticable. Were I not fearful of being tedious, of being too full on a subject so simple and clear, I would subjoin other reflections. It is very common for small churches to have a large proportion of the members women. At many of their meetings, by far the majority, are females. In some of their meetings all the members present, with a few exceptions, may be females. The writer of this paper knew a small church, which, 13 years ago, contained only one man in fellowship. Were women *there* not to speak in the church?

The impression made on my

mind, by a perusal of the essay I am examining, is, that women cannot speak in public without violating the shamefacedness of their sex. Is this a just supposition? Is the female mind so weak, that a woman cannot declare her mind in public, without assuming superiority over the man? Is there no room for discretion or modesty?

As your correspondent has, without any apology, very boldly avowed his opinion, it is hoped that he will not be offended with the freedom of these remarks. I have written my sentiments; and, rejecting all idea of continuing any controversy, I leave the decision to your impartial readers.

Liverpool.

J. L.

QUERY.

CAN it be proved from the scriptures, to be the duty of a minister regularly to visit his hearers who are in health, and who know that, if they wished religious conversation with him, they might have access to him at any time at his own house?

The inquiry is not made with any desire to promote trifling controversy, but, to ascertain the path of duty. If the affirmative be true, then, there are but few pastors who do not need stirring up by way of remembrance: but if not, then the principle, so much complained of by many people against their ministers, is unfounded.

The thoughts of some of your intelligent correspondents on this subject will much oblige,

Yours, &c.

A Junior Pastor.

Miscellanies.

LETTER

FROM THE

LATE REV. A. FULLER,

TO A YOUNG MINISTER IN
PROSPECT OF ORDINATION.

Kettering, Aug. 30, 1810.

MY DEAR FRIEND,

As it is very doubtful whether I shall be able to attend your ordination, you will allow me to fill up the sheet with brotherly counsel.

You are about to enter, my brother, on the solemn work of a pastor; and I heartily wish you God speed. I have seldom engaged in an ordination of late in which I have had to address a younger brother, without thinking of the apostles words in 2 Tim. iv. 5, 6, in reference to myself and others who are going off the stage.—“Make full proof of *thy* ministry: for *I* am now ready to be offered, and the time of my departure is at hand!” Your charge at present is small; but if God bless you, it may be expected to increase, and of course your labours and cares will increase with it. If you would preserve spirituality, purity, peace, and good order in the church, you must live near to God yourself, and be diligent to feed the flock of God with evangelical truth. Without these, nothing good will be done. Love your brethren, and be familiar with them; not, however, with that kind of familiarity which breeds disrespect, by which some have degraded themselves in the eyes of the people, and invited the opposition of the contentious

part of them; but that which will endear your fellowship, and render all your meetings a delight. Never avail yourself of your independence of the people in respect of support, to carry matters with a high hand amongst them. Teach them so to conduct themselves as a church, that if you were to die, they might continue a wise, holy, and understanding people. The great secret of ruling a church is to convince them that you love them, and say and do every thing for their good. Love, however, requires to be mingled with faithfulness, as well as faithfulness with love. Expect to find defects and faults in your members, and give them to expect free and faithful dealing while connected with you: allow them, also, to be free and faithful towards you in return. There will be many faults which they should be taught and encouraged to correct in one another; others will be proper objects of pastoral admonition; and some must be brought before the church. But do not degrade the dignity of a church by employing it to sit in judgment on the shape of a cap, or a bonnet; or on squabbles between individuals, which had better be healed by the interposition of a common friend. The church should be taught, like a regiment of soldiers, to attend to discipline, when called to it, in a proper spirit: not with ebullitions of anger against an offender, but with fear and trembling, considering themselves, lest they also be tempted. Let no one say to another, “overlook my fault to-

day, and I will overlook yours to-morrow;" but, rather, "deal faithfully with me to-day, and I will deal faithfully with you to-morrow."

I have always found it good to have an understanding with the deacons upon every case before it is brought before the church. Neither they nor the members have always been of my opinion; and where this has been the case I have not attempted to carry a measure against them, but have yielded, and this not merely from prudence, but as knowing that others have understanding as well as I, and may therefore be in the right. In this way I have been pastor of the church, which I now serve, for nearly thirty years, without a single difference.

A young man, in your circumstances, will have an advantage in beginning a church on a small scale. It will be like cultivating a garden before you undertake a field. You may also form them, in many respects, to your own mind; but if your mind be not the mind of Christ, it will, after all, be of no use. Labour to form them after Christ's mind, and you will find your own peace and happiness in it.

Mercy and truth attend you and the partner of your cares!

I am, &c. A. FULLER.

CRUELTY TO ANIMALS EXPOSED,

IN A LETTER

FROM

THE LATE REV. D. TURNER,
OF ABINGDON.

To the Editors of the Baptist Magazine.

SOME sporting gentlemen, at Abingdon, Berks, many years since, had ordered their huntsman to purchase a deer, and

keep it in a close dark place for some time, in order to its being turned out for a hunt when opportunity served. Struck with the barbarity of this refinement in the sports of the field, a friend to the brute creation (the amiable and excellent Rev. Dan. Turner) drew up the following lines, under the form of a petition from the poor confined deer, addressed to the gentlemen concerned.

If you deem this fragment worthy of a place in your useful miscellany, it is at your service.

Hackney, Aug. 1815. G. B.

The humble Petition and Remonstrance of Dama, a Deer, now a poor Prisoner in custody of the Abingdon Hunt, to the Gentlemen by whose order, and for whose pleasure she was committed.

GENTLEMEN,

Though I am one of the rank of beings of a nature greatly inferior to yours, and which our common Creator and Sovereign has subjected to your despotism, I presume, by the assistance of a kind friend, to address you in this manner, and lay before you my distressed case, in hope of your compassionate regard.

I was, Gentlemen, born free, and tenderly brought up in the full enjoyment of my natural rights, till my lord and master, tempted by the prospect of gain, sold me to your leader of the chase; and, though I have never done him or you any injury, I am, by an act of mere arbitrary power, deprived, at once, of all the dear delights of liberty and social life; shut up, a close solitary prisoner, in a place void of light, even at noon-day.

Some of my friends have inquired into the reason of this barbarous treatment of a harmless creature; who are told, that it is in order to prepare me the better for the chase; for, by this

means; they propose, it seems, to render my naturally irritable nerves still more irritable; and the painful sensation of fear to which I am subject, the more exquisite; and that, when I am wrought up to the highest pitch of sensibility, I am suddenly to be dragged from my dark prison, turned out at once into the wide world, and, while amazed, and almost blinded by the sudden influx of light upon my eyes, running I know not whither, I am to be violently pursued by men, dogs, and horses, with the utmost fury, as if I had been one of the most destructive creatures upon earth; and, thus, by the swiftness which my poor trembling heart gives to my slender legs, I am to afford them the more of what they call sport, till no longer able to satisfy their savage cruelty, I fall a victim to that death I so painfully laboured to avoid; and to have my dying groans insulted by the shouts of these doughty conquerors, triumphing over a poor innocent, expiring in agonies at their feet.

You men say, there is a God that judgeth in the earth, and that he is both just and merciful; if so, will he not, some how, avenge my wrongs? Permit me, however, gentlemen, to intreat you to consider and enter into my case seriously, as accountable to that Being for your treatment of his creatures. Though sportsmen, I will not believe that you can be so lost to all the feelings of humanity (not to say of religion) as not to commiserate my unhappy lot; persuaded that you have been led to countenance this unkind and cruel treatment of your petitioner, so far as you have done it, rather from a thoughtless devotion to the pleasures of the chase and the exam-

ple of others, than from any settled principle of cruelty; I flatter myself, therefore, that, moved by this humble remonstrance, you will be prevailed on to spare me from the shocking sufferings intended me, and restore me to the full enjoyment of that liberty to which nature has given me so just a claim, and which I have done nothing to forfeit; and your petitioner, gentlemen, will, as far as her powers permit, gratefully acknowledge the favour; while all my friends, of which I have many, especially of the tender sex, whose sentiments you most highly reverence, will applaud your conduct as doing the highest honour to the native goodness of your heart. DAMA.

P. S. The fees due to my jailor will be readily answered by the generous contributions of my friends, when applied to for that purpose.

SAVINGS BANKS.

GENTLEMEN,

ALLOW me to direct the attention of your *writers* and *readers* to a very interesting review of three pamphlets in the last number of the *Edinburgh Review*, relative to a new institution called "Savings Banks."

"The object is, to open to the lower classes a place of deposit for their small savings, with the allowance of a reasonable monthly interest, and with full liberty of withdrawing their money, at any time, either in whole or in part."—It receives any sum which is not less than one shilling.

"A weekly saving of 2s. continued for twenty years, will amount, without any interest, to 104*l.* 12*s.*; and, upon the terms of the *Edinburgh bank*, the interest

alone would be about 53*l.*; so that at the end of twenty years, the depositor will be possessed of about 157*l.*"

"From the last meeting of the Highland Society in Edinburgh, we are happy to understand that Savings Banks are spreading rapidly through Scotland; and we expect to hear the like good tidings from England, where such an institution is of still greater importance. It would be difficult, we fear, to convince either the people or their rulers, that such an event is of far more importance, and far more likely to increase the happiness, and even the greatness of the nation, than the most brilliant success of its arms, or the most stupendous improvements of its trade or its agriculture, and yet we are persuaded it is so." I am, &c.

CHIRURGUS.

ANECDOTE.

AN old gentleman, in the county of Herts, having lost his coachman by death, who had served him many years, advertised for a successor.

The first who applied, giving a satisfactory account of his character and capacity for such a place, was asked how near he could drive to the edge of a road, where a sloping bank presented danger:—he replied, "To an inch." The old gentleman ordered him to be supplied with suitable refreshment, and to leave his address, adding, that if he wished for his services he should hear from him in a day or two. Shortly afterwards, a second applied, who underwent the same examination as the former, and replied, to the last question, that he could drive to half an inch, and had often done it:—he, also,

received the same dismissal, with the same civilities as the former man. Soon afterwards a third applied, and, on being asked the same question, *viz.* How near he could drive to the edge of a sharp declivity, in case of necessity, coolly replied: "Really I do not know, Sir, having never tried; for it has always been my maxim to get as far as possible from such danger, and I have had my reward in my safety, and that of my employers;" with this reply, the old gentleman expressed his entire satisfaction, and informed the man that, if he could procure a proper recommendation, wages should not part them; adding, "I am grown old and timid, and want a coachman on whose prudence and care I can rely, as well as his judgment."

Would it not be well if those who are engaged in commercial pursuits would avoid, as carefully as this prudent coachman did the edge of the precipice? In this case, balmy sleep would oftener light on the eyelids of persons so employed, and the shipwreck of fortune would not so often occur.

But let the professor of godliness remember this true and useful story.

A faithful pastor being asked how far a person might go in sin, and yet be saved, replied, "It is a dangerous experiment to try." Ah! do not too many study to find out how little grace they may have, and yet go to heaven? Instead of this, let us all treasure up in our hearts the words of Christ: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Oh! let us keep as far as possible from sin and hell, and "cleave to the Lord with purpose of heart."

Obituary.

MRS. M. ADAMS,
WIFE OF THE REV. S. ADAMS,
Of Kislingbury, near Northampton,
Died June 11, 1815.

“*The righteous shall be in everlasting remembrance.*” DAVID.

FEEBLE are our attempts to delineate the characters, even of our intimate friends. The medium of affectionate partiality through which we view them; inattention to the fainter shades, which, though individually unimportant, yet, by blending, produce the effect, with a variety of other things, form impediments: but to bury and forget real worth, is a loss to survivors. The subject of this memoir, was the only daughter of Mr. John Watts, a respectable farmer and grazier, residing in the above village. In early life, she attended the established church, in which community her connexions were large and respectable. The strength of her mind, the extent of her knowledge, added to what is generally called good breeding, gave her much influence in a circle of fashion and taste. During this period, the degree of moral feeling, of which she was the subject, and her consciousness of the mighty importance of death and eternity, restrained her from the follies into which many young people fall, and had a great tendency to regulate her conduct.

About the time she reached maturity, occasional preaching was introduced into the village

where she lived, by different dissenting ministers; and Miss Watts became an attendant. It seems, from her own statement, that a sermon, preached by the Rev. Mr. Hilliard, of Olney, Bucks, from the 119th Psalm, ver. 25, was the first that made any abiding impression upon her mind. From this verse, she discovered that remarkable decision of character, tenderness of conscience, holy zeal, religious prudence, and deference for evangelical truth, which so remarkably distinguished the remainder of her life. She became, from this time, the patroness of the poor and distressed; the unwearied friend of every undertaking within her circle, religious, benevolent, and humane; the comfort and hope of her religious connexions, and an object of veneration and respect to those whose views of certain doctrines and ordinances differed from her own. In the month of October, 1804, she joined the particular Baptist Church, in College-Lane, Northampton, together with her very intimate friend, Mrs. Harris, wife of Mr. Richard Harris, of Kislingbury; equally eminent for those things which adorn a profession of Christianity, and who was removed to glory sometime before her. The writer of this memoir will long remember the interesting interviews he had with her; previous to her baptism; the impressive, pathetic, intelligent, and scriptural account she gave of her sense of the depravity of her heart, her necessity of a Saviour, the obligations of a

Christian, and the privileges of communion in the visible church. From this time she seems to have, to a remarkable degree, attended to reading, prayer, and reflection; and it was soon observable, that she entered with a peculiar facility into the deep things of God. It may be asserted, with perfect safety, that it falls to the lot of but few to obtain such clear and comprehensive views of the world, the human heart, and of revealed truth. The tenor of her life, from this period, justified the expectations of her religious friends. On the 28th of August, 1810, she was united in marriage with the Rev. Samuel Adams, (nephew of J. Rippon, D. D.) pastor of the Baptist Church at Kislingbury. This important connexion gave occasion for fresh displays of that lively and holy religion with which her mind and heart were impressed, and called forth and urged those energies by which she was impelled to discharge, with punctuality, every duty incumbent upon her.

After spending four years in the discharge of those relative duties which constituted the bliss of domestic life, symptoms of disease made their approach, which terminated in a consumption, by which she was removed from earth to heaven, at the time above mentioned, in the thirty-eighth year of her age, leaving behind her an affectionate husband, who deems the loss, on many accounts, irreparable, and two children too young to calculate the blessing of which they are deprived, by the death of a mother so truly valuable.

During the first stages of her disease, her abhorrence of sin, her acquaintance with the heart, her habit of investigating the motives of her actions, gave her

much trouble, and, for several weeks, she deeply lamented the want of evidence of her personal interest in the covenant of God. However, in this period of darkness, she was in the habit of contemplating the glorious sacrifice of the Son of God, and his prevalent advocacy at the Father's right hand. She was, at the same time, greatly perplexed about giving up her husband, children, and relations; nor was she without poignant feelings in prospect of the article of death itself. But it pleased the Lord to render her recurrence to those grand fundamental truths of Christianity and the sinner's hope, the means of dissipating the clouds and darkness; and, perhaps, few ever enjoyed more substantial comfort, resignation, and animated hope, in anticipation of future bliss, than the deceased did in the short stages of her afflictions, or, exemplified more completely that interesting passage,—“Mark the perfect man, and behold the upright, for the end of that man is peace.”

The following sentences have been handed to the writer of this paper, by one who watched at the side of her death-bed:—“I do not consider that Christianity consists in my believing myself a Christian.” In prospect of her change she would say, alluding to an interesting sermon of the Rev. Mr. Jay's, on the valley of the shadow of death,—“The shadow of a lion cannot devour, the shadow of a dagger cannot wound.” Her enjoyments were very great at times, and then she would begin and sing some triumphant hymn, till compelled by weakness of body to desist. Weeks before her departure, she said to her dearest friends, when present with her, “It has been

hard work to give you up; but, I thank God, he has enabled me to resign you into his hands.—You are no more mine.—I give you up to a better friend, and my children to my heavenly Father." If, inadvertently, the conversation of those who were present with her, turned upon business, or the world, she would say, "You are in the presence of a dying woman! Let me hear nothing but what is calculated to prepare my mind to bear my sufferings with patience, and enter upon the state which is before me."

To her religious friends, she would say, "Be sure and attend punctually to the means of grace; and especially prayer meetings, and enforce this with earnestness upon your friends and neighbours." I must add here, I conceive, the feelings of her heart, while delivering these injunctions, must have been very different to those of some we have known, who have, at the expense of conviction and conscience, neglected those things till affliction has rendered attention to them naturally impossible; and who have spent their last moments in exhorting others to avoid that sin, the sense of which disturbed their last moments.

On Saturday evening, about nine o'clock, she requested her husband and brother, who were with her, to retire to rest; and, on Lord's-day morning, about three o'clock, without a sigh, a struggle, or a groan, she fell asleep in Jesus, and her happy spirit entered upon a world of bliss. On the 18th of June, in the evening, a funeral sermon was preached in the meeting house, at Kislbury, from Isaiah xl. 6—8, by the minister who introduced her into the church of God.

Ridgmount, Beds. G. K.

Written by the Rev. Mr. Parsons of Chorley, Independent Minister.

ON the 17th of July, 1814, died at Chorley, Thomas Pryce, in the 48th year of his age, after a long and most painful illness. He was baptized at Shrewsbury by Mr. Palmer, whose ministry was much blessed to him, and he continued a member there until he was removed by death.—He was the subject of many fears and great temptations. He was greatly impressed with the awful depravity of his heart, and his own inability to do any thing that was good. He used to say, after hearing of the strong convictions of others, "I fear I do not belong to Christ, for I have been such a vile sinner, that I think mine should have been deeper than they were."

When his complaint grew so bad that he was unable to work, the Lord was pleased to give him an earnest longing after his presence; and, with tears, he would often repeat these words:

"O for a closer walk with God,
A calm and heavenly frame!
A light to shine upon the road
That leads me to the Lamb."

"But ah! my sins are so many and so great that they hide his face from me, for I am the chief of sinners."

He was for seven months confined to his bed; and most of the time his pains were very acute; and, when they were so violent as to cause others to leave the room, he was enabled, through mercy, to trust in the Lord; and he would say, "Weeping may endure for a night, but joy cometh in the morning. The Lord will remove my pain in his own good time. I only fear that my patience will fail." Being asked by a friend

what he thought of meeting the Lamb with his company on the mount, he said, "The sight was too great for him till he had laid down the body; and then, being clothed with his righteousness, he should be enabled to meet him with joy."

To another friend that came to see him, he said, "I rejoice to see you; but, if the Lord will, I hope the next time we shall meet in glory;" and so it proved to be the last meeting upon earth. He grew so weak, and his thirst was so strong, from the violence of his complaint, that he lived for the last five weeks without taking any solid food. Porter was his chief beverage; but he was much supported. On the sabbath before he died, he said, he believed it would be the last he should spend on earth. When asked to take any thing, he would say, "I want nothing but Christ; and I shall shortly be with him on his throne above the skies. O what a friend is Christ to me! Do not think me unkind:—I long to go:—Thou, O! Christ, art all I want:—let me to thy bosom fly." On the Wednesday, after being for some time in much trouble of mind, he at last broke out in rapture, and said, "O yes, I shall shout victory, victory, through Christ!" He was much composed after this, until early on the sabbath morning, when pain of body and mind was very great. On his dear wife's raising him up in bed, he departed, to all appearance; but, in half an hour, he revived in great happiness; said he was dying; but he wished first to inform his friends how happy he felt. "However," said he, "it is impossible, for it is an eternal weight of glory."

"I shall, in a few minutes, speak no more, but be with

Christ. I have no pain nor fear in death, though I have been so great a sinner. Christ hath pardoned my sins: yea, he hath taken away all the sting and the pain. It has nothing in it but pleasantness to me. Do not cry," said he to his wife. "Look to the Lord: he will not let you want, nor your children, though you are left in distress." He then looked at all present, and said, he knew them, for he was sensible, but had not strength to tell all he wished to say. "You will soon hear me speak no more. Death is easy and sweet to me; but it will not be so to those out of Christ. Prepare to meet your God, every one of you. I can say no more now, I shall soon be with Christ." He then asked his wife to raise him up, and, in a few moments, his happy soul was gone, leaving her in that trouble that none can tell, but he who knows all things. But hitherto the Lord hath helped her; and it is her earnest prayer, that the above narrative may be for the glory of God, and the good of some poor soul.

Thomas Pryce was, for some time, afraid of death; but that fear the Lord was pleased to remove, by means of the following letter from a very respectable baptist minister at L—I. This was a source of great consolation to his mind:

DEAR BROTHER,

I received this morning the letter written by Miss E. B—y at your request. It filled me with sorrow. Your journey to this town, in the depth of winter, has done you essential injury. Your body was not capable of such fatigue. How often it happens, that the steps which we take to promote our temporal welfare,

are overruled by a Sovereign Providence to accomplish a different purpose! "The battle is not to the strong, nor the race to the swift, nor favour to men of understanding." Health, and prosperity, and long life, are the gifts of him who worketh all things according to the counsel of his own will." What shall I say to you, my dear brother? You have been many years a man of affliction; you are no stranger to the sweet and suitable promises and doctrines of the glorious gospel of the blessed God. How rich and free is the salvation which it reveals! How broad, how deep, how solid that foundation of hope which it discovers to guilty men! What must have been your condition had you now no knowledge of a Saviour! Satan may tempt you to question all your past experience, all that you have feared, enjoyed, felt: he may darken your present evidences, cloud your prospects of futurity by unbelieving suggestions. Let him make you as bad as he pleases; let him prove you the prince of backsliders, the chief of sinners, he cannot show us half of our real unworthiness. Admit all his accusations, and plead guilty to every charge. But rejoice that free grace reigns, that the Saviour lives, that the vilest of sinners is invited by him, and is welcome to him. Meditate on the dignity of his person as Jehovah, which imparts infinite worth to his obedience; an unspeakable value to his blood. Recollect the efficacy of his intercession, the freeness, and greatness, and unchangeableness of his love. "Fear not, I am with thee: be not dismayed, I am thy God: I will strengthen, I will uphold thee by the right hand of my righteousness."

Look beyond the valley of

death's shadow. The sting of death is extracted; and the shadows of his once dark valley have been banished by the shining of the Sun of righteousness. The only sting of death is sin; and if you believe in the name of Christ, your sins have all been imputed to Christ, and punished in Christ. Look backwards to Calvary, and behold your guilt borne by the Son of God. He was made a curse, that you might be made a blessing. He took your sins, that he might impute to you his righteousness. He was humbled, that you might be exalted. He bore the darkness of his Father's anger for a time, that you might enjoy the light of his face through eternity. In all our afflictions he is afflicted. Having himself passed through the sorrows of death, he knows all your feelings, and will sympathize with you, and support your fainting soul.

I remain, &c.

L—l, March 12th, 1814.

J. L.

MRS. BUTSCHER.

THE Church Missionary Society has experienced another loss in Africa, in the death of an excellent woman, the wife of Mr. Butscher, who died May 26, 1815. Before her marriage, she was a member of Mr. Wesley's societies; a woman of acute understanding, of considerable attainments, and of exalted piety. Her faith and courage were not a little put to the test in the shipwreck of the vessel in which they sailed. Her trials since have been many. Just before her death she said to her nurses, "I never repent that I came to this country." Her loss will be severely felt, especially by the younger part of the colonists. She has left behind her two children under two years of age.

Review.

A Review of Mr. Norris's Attack on the British and Foreign Bible Society, dedicated (by permission) to the Right Rev. the Lord Bishop of St. David's; by the Rev. W. Dealtry, B.D. F.R.S. Rector of Clapham, a late Fellow of Trinity College, Cambridge, 8vo. pp. xxvii. 145. Hatchard, 1815.

THE most satisfactory reply to the adversaries of the British and Foreign Bible Society, is furnished in the annual reports of the institution. The want of the sacred scriptures, which these interesting documents discover, not only in pagan or popish countries, but in the most enlightened parts of Germany, and even in England, while it demonstrates the inefficiency of all former associations for disseminating the seed of divine truth, clearly evinces the necessity of the present society. That this institution is likely to effect a general diffusion of the sacred oracles appears from the numbers of all ranks, persuasions, and climates, which the simplicity and importance of its object induce to aid its operation, and the marvellous success with which, in so many and such distant regions, its efforts have been crowned. Instead of the mischiefs which it was predicted would spring from its progress, we perceive, from the reports, that the beneficial effects, direct and indirect, which it produces, are incalculable. It conveys light, purity, and comfort into the minds of the poor; inspires the opulent with sentiments of beneficence; removes the prejudices which alienate good men from each other, and unites them in esteem and affection; excites in the breasts of Christians zeal for their common religion, and procures the prayers of the nations for the land of its origin.

The reports of this noble institution, as they were sufficient to obviate objections of some weight from the ingenuity or respectability of

those who urged them, might be supposed fully to refute Mr. Norris, the most absurd, feeble, malignant, and impudent of all its adversaries. But such is the lamentable weakness of men, that bold asseverations and charges, however improbable or groundless, make a deep impression on their minds, especially if they are not formally contradicted. Accordingly, Mr. Dealtry, although he imagined that so contemptible a performance of the "Practical Exposition" might be left to its fate, found that it wrought mischief, because it had met with no "direct answer." This induced him to undertake the present work, which is divided into two chapters. In the first, Mr. Dealtry most successfully refutes the general principles of the "Practical Exposition:" viz. that the reading of the scriptures without a comment can be of little advantage, and that its general circulation is likely to be injurious. The second chapter exhibits a few, about fifty, of the mistakes and misrepresentations which so profusely adorn Mr. Norris's pages. We shall extract a passage or two, as a specimen, both of the "Exposition" and the "Review."

The following is Mr. Norris's account of the Dorset Bible Society:

"In Dorsetshire, the most strenuous exertions to effect an incorporation have been but of small avail. The Bishop of Bristol has seen sufficient cause, and had the manliness to refuse his patronage to the last-named (Dorset) Institution; and, at its constituent meeting, a breeches-maker, from Weymouth, in the dissenting line, was the most conspicuous orator, who made a successful attempt at declamation."

The subsequent particulars, contained in the account of the above institution, communicated to Mr. Dealtry, by a most respectable beneficed clergyman, will show the temper of Mr. Norris, and the de-

gree of credit that is due to his statements:

An advertisement, inviting a meeting, appeared, two successive weeks, in the county papers, signed by the Lord Lieutenant, two other peers, the High Sheriff, the county members, 26 beneficed clergymen, and other persons, to the number of 26, of the first rank in the county. The chair was taken by the Lord Lieutenant, Earl Digby. The resolutions were moved and seconded, respectively, by Sir J. W. Smith, Bart. and High Sheriff; Sir F. Hartwell, Bart.; the Hon. and Rev. C. Strangeways; J. Calcroft, W. M. Pitt, E. B. Portman, Esqrs., and M. P.; J. Gould, H. Seymour, G. Snow, and W. Williams, Esqrs.; Dr. Cooper, Capt. Digby, Messrs. Ball, Fisher, and Henning; nine beneficed clergymen and four dissenting ministers. This "incorporation," with its nine branches, in the principal towns of the county, raised, in the first year, for the general purpose, upwards of 1000*l.* and distributed 521 Bibles and 689 Testaments. Private reasons, not a want of zeal for the interests of the society, induced the Bishop of Bristol to decline the office of patron. The person, whom Mr. Norris contemptuously styles a breeches-maker, happens to be a respectable schoolmaster, whose whole life has been devoted to literary pursuits. It was after many interesting speeches, of considerable length, had been delivered, that he addressed the audience. *Review*, pp. 38—43.

"The most celebrated" of the Bible Associations, says Mr. Norris, "was a square committee at the west end of the town, announced to the public under the patronage of a venerable prelate, whose name, doubtless without his consent or privity, was thus indecently brought forward to lure the servants of the neighbourhood to the meetings, who were all specially solicited to attend." "The prelate alluded to," subjoins Mr. Dealtry, "is the venerable Bishop of Durham. A letter is now before me, written by Sir Thomas Barnard to the committee, which announces the readiness of the Bishop of Durham to become

the patron of the Association, with a donation from his Lordship of 10*l.* to promote the object." *Review*, pp. 90, 91.

The public are under great obligations to Mr. Dealtry for the uncommon pains which he has taken to investigate and expose the calumnious statements of Mr. Norris. As our limits will not allow of further extracts from the "*Review*," we beg leave to recommend it to all those who wish to see to what base and disingenuous arts the enemies of the Bible Society condescend.

It is certainly a most singular spectacle, to observe protestant ministers opposing a society whose sole object is the diffusion of the scripture. Every protestant, as he thinks his religious principles founded on holy writ, cannot but suppose, the more the scriptures are read, the greater is the probability that his peculiar opinions will spread. Men of reflection, indeed, when they consider the slow progress of truth, may not be sanguine that others will adopt their views; but every sincere and consistent protestant must expect his principles to prevail as the Word of God comes into general use. Some are ready to suppose, that the opposition of churchmen to the Bible Society arises from a distrust of their principles, from an apprehension that the spread of light must be injurious to their interests.

British Pulpit Eloquence: a Selection of Sermons, in Chronological Order, from the Works of the most eminent Divines of Great Britain, during the 17th and 18th Centuries; with Biographical and Critical Notices. Vol. I. Gale and Co. 1814.

To how many volumes this selection is designed to extend, the editor, in his modest preface, does not inform us. Hitherto, we perceive, he has confined his attention to the church of England. We shall be glad to see the second volume taken from the works of the Nonconformists. Most of the sermons before us are elaborate, profound, and eloquent; replete with erudition and argument. All of

them are calculated to instruct the theological student, while, perhaps, there is not one, singly taken, that could properly be held up as a model. But a very grave objection, in our minds, is, that not one of them contains a clear statement of *the way of salvation*. Many passages are grossly inconsistent with the doctrine of justification by faith only—a doctrine which, our readers will admit, pervades every part of the New Testament; and, we rejoice to add, pervades also the Articles, the Homilies, and the Liturgy of the Church of England.

The Biographical Notices are highly creditable to the judgment and the industrious research of the editor; and the printer has performed his part admirably well.

SERMON I. is "A learned Sermon of the Nature of Pride," from Habakkuk, ii. 4, by RICHARD HOOKER. The author is commonly styled "The judicious HOOKER." He was born in the year 1553, and died in 1600, in the forty-seventh year of his age, "of a sickness consequent upon a cold which he took in a passage, by water, from London to Gravesend."

SERMON II. is entitled "The Use of Riches," on Luke, xvi. 9, by WILLIAM CHILLINGWORTH. This great man was born at Oxford, in 1602, and died in 1644. The passage is often cited in which he has declared, "The Bible, the Bible only, is the religion of Protestants."

SERMON III. is on Psalm lxxxvi. 5. "The Miracles of the Divine Mercy," by JEREMY TAYLOR. He is called the Homer of Divines. This sermon, doubtless, contains one of the first displays of genius that can be produced in our language. "Bishop Rust relates, that, at the first interview between the preacher and the prelate, after the sermon delivered by command, the Archbishop (Laud) intimated, that Taylor was *too young*, meaning, probably, for the pulpit, or for church-preferment, when "the great youth," such is Rust's expression, "humbly begged his Grace to pardon that fault, and promised, *if he lived, he would mend it.*" *Fun. Ser.* p. 14.

SERMON IV. is founded on James, i. 27. "Pure Religion," by HENRY

MORE, who is commonly placed first in the class of philosophical divines. He was born in 1614: died in 1687. We give our readers one of his remarks: "Dull phlegm is no Christian patience; nor all fire, true zeal; especially if it be fed by the fat of the earth."

SERMON V. has for its text, Matt. v. 16. "The Christian's Light is to shine before Men." By RICHARD ALLESTREE. This accomplished divine was born in 1619, and died in 1680. "The most striking peculiarity of Dr. Allestree's character was indifference, amounting almost to contempt, of riches; of which various instances are on record. Eton College still retains monuments not only of his prudent care, but also of his munificence."

SERMON VI. (in various respects the best in the volume) is "On evil Thoughts." Matt. xv. 9, by BENJAMIN CALAMY. This eminent preacher was the nephew of EDMUND CALAMY, the celebrated nonconformist. Whether he did all he could to serve Thomas De Laune (author of *A Plea for the Nonconformists*) may admit of a question, into which, however, we shall not now enter. He was born in 1646, and died in 1686.

SERMON VII. is from Psalm cxii. 9. "The Duty and Reward of Bounty to the Poor." By ISAAC BARROW. This great man, an inexhaustible genius, both as a mathematician and a divine, was born in 1630, and died in 1677. Barrow was accounted the greatest scholar of the age, and, among his honours, this was one, that Sir Isaac Newton was his pupil. Charles the Second used to call him an *unfair preacher*, because he exhausted every subject, and left no room for others to come after him. The editor remarks, in a note, "that it was satirically said of Charles the Second, that he never said a foolish thing, nor did a wise one. On this saying being repeated to him, he replied, the reason was plain: his discourses were his own, his actions were the minister's."

Barrow certainly discovered a most prodigious fertility of thought, and command of language. The sermon selected by the editor, was

a. Spital sermon, before the Lord Mayor and Aldermen, and took up three hours and a half in the delivery. It occupies here a hundred octavo pages.

SERMON VIII. is on Hebrews, xi. 26. "Hope of Reward a proper Christian Motive." By JOHN WILKINS. This, we apprehend, is by no means the best sermon that could be selected from Bishop Wilkins. He was born in 1614, and died in 1672. His maternal grandfather was the celebrated Mr. John Dod, whose sayings are extensively circulated. When not much more than thirteen years of age, he was placed under the tuition of Mr. John Tombes, "the learned Baptist," who taught in Magdalen Hall, Oxford. In 1638, he published "A Discovery of a new World; or, a Discourse tending to prove that it is probable there may be another habitable World in the Moon; with a Discourse concerning the Possibility of a Passage thither."

"The means (says the editor) which Wilkins pointed out for the accomplishment of his projected journey to the moon, were artificial wings, or, the back of a prodigious bird, called the ruck, pretended to have been discovered in Madagascar; or a flying chariot. The Dutchess of Newcastle once made this objection to the scheme: "Doctor, where am I to find a place for baiting at, in my way up to that planet?" "Madam, (said he) of all people in the world, I never expected that question from you, who have built so many castles in the air, that you may lie every night at one of your own." There is an allusion to this anecdote, as well as some good-natured ridicule of Wilkins's notion, by Addison, in the Guardian, No. 112.

After all this, however, Wilkins lived long, and appeared to be one of the greatest and best of men. About the year 1656, he married Robina, the widow of Dr. Peter French, and sister to Oliver Cromwell. A daughter of this lady, by Dr. French, became the wife of Tillotson.

The following anecdote, relating to Wilkins's consecration (to the see of Chester) is told by Calamy,

in his Life of Howe (1724, 8vo. p. 33.)

"Dr. Wilkins was ever a great enemy to rigour and severity. When he was made a bishop by King Charles II. (which was not compassed without considerable difficulty) I have been credibly informed, he waited on the famous Dr. Cosins, Bishop of Durham, among other spiritual lords, and desired his company at his consecration dinner. Upon this occasion, Bishop Cosins entered into a free discourse with him, about moderation, on the one hand, and a rigorous supporting the ecclesiastical constitution on the other. Bishop Wilkins frankly told his lordship, 'that, for his part, it was his apprehension, that he who was by many (with ill-nature enough) reflected on for his moderation, was, in reality, a better friend to the church than his lordship, who was for rigorously supporting the constitution.' Bishop Cosins seeming surprised, Bishop Wilkins added this as the reason of his assertion: 'For while you, my lord,' said he, 'are for setting the top on the piked end downwards, you won't be able to keep it up any longer than you continue whipping and scourging; whereas, I,' says he, 'am for setting the broad end downwards, and so 'twill stand of itself.'"

SERMON IX. and the last, is on Psalm xcvi. 7. "The Difference of Times with respect to Religion." By BENJAMIN WHICHCOTE. This great man was born in 1609, and died in 1683. Tillotson preached a funeral sermon for him, from which we extract a few lines. "He was a great encourager and kind director of young divines, and one of the most candid hearers of sermons; I think, that ever was: so that though all men did mightily reverence his judgment, yet no man had reason to fear his censure. He never spoke well of himself, nor ill of others: making good that saying of Pansa, in Tully, *Neminem alterius qui suae confideret virtuti, invidere*; 'that no man is apt to envy the worth and virtues of another, that hath any of his own to trust to.'"

On the whole, we consider this volume as possessing very consider-

able literary merit, while we cannot but feel surprise and indignation, that "it has been a point of conscience with the editor not to prefer authors on account of their theological creed."

The Doctrine of Atonement—an essential Part of the Christian System: the Substance of a Discourse preached at Beccles, to the Members of the Norfolk and Suffolk Associations. By William Hull. p. 58. Conder.

THE text is, 1 Cor. i. 23. "We preach Christ crucified." In the introduction, the author remarks, that the Christian sacrifice was, in the strictest sense, *piacular*—that the necessity of atonement arises from the indispensable importance of harmonizing the justice with the mercy of God in the salvation of sinners; and that the value and efficacy of the atonement of Jesus Christ are derived from his voluntary submission to sufferings, from the immaculate purity of his character, and from the dignity of his person, as Immanuel, God with us; God manifested in the flesh. These preliminary observations being dispatched, he proceeds to his principal object, which is to give one particular view of this interesting doctrine, and that is, "its perfect agreement with other striking phenomena of the sacred volume." Here he shows, in a very luminous manner, that the doctrine of atonement accords with the representations given by the apostles of the sacrifices of the Mosaic law—with the terms in which the dignity of the Saviour's person is described by the sacred writers—with the peculiarity of the Redeemer's sufferings, and the aggravations by which they were attended—and with the importance attached, by the sacred writers, to the death of Christ. Nor has the writer forgotten "the moral tendency" of this doctrine. This is very powerfully stated in the concluding pages.

We should proceed to cite several highly interesting passages, but we apprehend enough has been extracted to induce our readers to purchase

the discourse itself. Mr. Hull thinks with juvenile ardour, and expresses his thoughts, frequently, with great dignity and force. He dares to stand merely on the defensive; and carries the war into the very heart of the enemy's country. In this single discourse, he produces not a few pieces of cannon only; he opens a whole park of artillery on the Socinian foe!

LITERARY INTELLIGENCE.

Preparing for Publication.

A NEW edition of the much-esteemed Sermons of Martin Luther, accompanied by a full-length Portrait of that great Reformer, from the large German Print, is in forwardness, and may be expected in the course of the month: 1 vol. 8vo.

A Volume of Sermons, on interesting subjects, with respect to the Faith and Practice of the Christian; by G. Campbell, Minister of the Gospel, Stockbridge, near Dunbar.

Memoirs of the Life and Writings of Martha Laurens Ramsey, of Charleston, S. C. edited by David Ramsey, M.D. is reprinting from the third American edition, and will appear in a few days.

Religious Books recently published.

Expository Discourses on the Apocalypse, interspersed with practical Reflections, by the late A. Fuller, in one volume, octavo.

The second edition of, On Terms of Communion, with a particular view to the case of the Baptists and Pedobaptists. By Rob. Hall, M. A.

The second edition of A Selection of Poems, designed chiefly for Schools and Young Persons. By J. Cottle.

Memoirs of Captain James Wilson. By John Griffin.

Reply to the Rev. Micaiah Towgood, upon Apostolic Tradition, in reference to Christian Baptism. By the Rev. John Gill, D. D. A new edition, with an Appendix; proving that the principles of the Baptists were maintained and propagated by Christian churches before the Reformation in Germany. Recommended by several Baptist ministers.

Sermons, on several subjects, by the late Rev. W. Paley, D. D. Subdean of Lincoln, Prebendary of St. Paul's, and Rector of Bishop Wearmouth.

Missionary Retrospect, and Foreign Intelligence.

BAPTIST MISSION.

SINCE our last number, letters have been received from the missionaries, Marshman, Ward, Chamberlain, Lawson and Chater. They are all, with the rest of the brethren, in good health. Mr. Chamberlain has preached the word to a great number of persons in his journey from Sirdhana, and circulated copies of the scriptures, and scriptural tracts, very widely. The work of the Lord is going on prosperously in Calcutta, and at Serampore. A remarkable instance has occurred, during the past year, in reference to the labours of Sebukrama, one of the native preachers at Calcutta. He resides at his native village, on the other side of the river, opposite the city. To this place, about 300 persons, chiefly fishermen, came to him for the purpose of inquiring the contents of a book that had been left them by a person proceeding up the river. This proved to be a New Testament; and for three days, the period they continued, Sebukrama was employed in explaining the gospel to them; after which they returned to their own town, carrying with them, we hope, those divine impressions that will ultimately prove that they have received "life eternal," the knowledge of "the only true God; and Jesus Christ, whom he hath sent."

Mr. Chater, at Ceylon, is now able to write sermons in Portuguese with nearly as much ease as in English. He expects to be able to preach soon in Cingalese. There have been lately some respectable additions to his little church of European soldiers.

Extract of a Letter from Mr. Thompson, to the Brethren at Serampore.

Patna, Nov. 24, 1814.

VERY DEAR PASTORS,

A Brahman, the other day, related the following circumstance in the hearing of several others:—"Sir, I am under the influence of

an evil spirit, which, when it possesses me, renders me deaf, and very miserable, for the space of two or three months; but I retain my reason unimpaired: neither my memory nor my understanding fails me. Being advised to make a pilgrimage to Thakoor-dwara, I undertook it without delay; but it availed me nothing. I was next advised to visit Guya-jee; I did so, but still, Sir, the evil spirit has not left me: I am most miserable through it, and long to be healed. I shall, if you give me leave, call upon you, for I believe by your praying to Jesus, and supplicating for me, the devil will be cast out of me. What do you say, Sir, shall I call on you? Having in my hands one of the Hindee gospels, I read the account of our Lord's casting out a dumb and deaf spirit (just after his transfiguration) and assured him, I possessed no such power as he imagined, but directed him, by faith, to apply to the almighty and gracious Redeemer, of whom he had just heard read. Calling at the potter's the same day, I met a follower of Nanuka-shah's, to whom I gave some tracts, and invited him to visit me; this he did, the day following: and continued to attend regularly for the purpose of searching the sacred scriptures. When he had read through the Hindee selection from the scriptures, nearly twice, I asked him whether any thing affected his mind; he replied, "As a dumb man that partakes of some delicious food, cannot express his delight and satisfaction: so am I;—in the first page, I read of God, and am filled with strange feelings: again I read of God dwelling with men, healing all manner of sickness, raising the dead, forgiving sins, and then, dying as a sacrifice for sin.—What love! What wonder! Himself becoming sinful man's surety.—How good!" Under a consecrated tree, several men were sitting round a painted and almost naked Viragee; on my inquiring who he was, one of

the company replied, "A holy one." I quoted the 3d of Romans, "There is none righteous," &c. This led to further conversation, which ended in their requesting and accepting of one of the gospels, and some tracts in Hindee.

After talking of divine things to great numbers at Muharaj-gunj, I walked on to the west gate of the city, and from thence was returning home; but observing a Kayast'ha reading a book in a baker's shop at Gool-zaur-bag, I offered the little group a tract or two; they wished me to read a portion of it to them, and while I was thus engaged, a vast crowd surrounded the shop, to whom I made known the unsearchable riches of Christ, and gave tracts: some of this number kept walking with me, and talking of what they heard; when I came to Colonel's-gunj, a Hindoo came running to me, desiring tracts: while I read to him, another crowd came together to hear, who took tracts; and having no more, a Hindoo accompanied me home for them.

On the evening of the 16th, the brethren of his Majesty's 24th regiment met at the brethren's, at Digah, for the purpose of ordaining brother Colsell as co-pastor, in the room of brother Gibson, deceased, and brother Rogers as deacon. Brother Britt commenced the service with reading and singing; brother Worrall offered up the ordination prayer, while brethren Moore, Rowe, Britt, and myself laid our hands on the heads of the two brethren; brother Rowe preached from Acts, xx. 28; after which we sung a hymn; brother Moore then preached from Eph. v. 1, 2, and I closed with prayer.

Seventeen Hindoos and Muslims were with me during the month: and I gave them, as well as to others, while abroad, the following portions of God's word and tracts:—A *Sungskrita* Pentateuch and New Testament; seven copies of single gospels, seventy-three tracts, and four hymn books, in Hindee; two copies of Luke in Oordoa, and one of Acts; with a copy of Hunter's gospels in Naguree.

I remain, &c.

J. T. THOMPSON.

AMERICAN INTELLIGENCE.

THE first annual report of the "Baptist Board of Foreign Missions for the United States," has just been received. The contents are of the most encouraging kind. The Rev. Luther Rice (an American missionary) who was sent back by the government at Calcutta, has laboured incessantly in travelling through most of the United States, for the purpose of exciting missionary zeal among the Baptist churches, and in forming Auxiliary Societies, in connexion with the board, to compose what they denominate the "General Missionary Convention." Thirty-four of these societies have been already formed; and more, it is expected, will soon be established. It appears there are one hundred and fifteen associations of Baptist churches in the United States; seventy-six of which contain about fifteen hundred and forty churches, and about one hundred thousand members. A brief review of these is given by Mr. Rice, by which, it appears, that many of them have already entered heartily into the plan of "patronizing the pious design of imparting the knowledge of Jesus Christ to the heathen; and others, it may be confidently expected, will afford assistance also, when the subject shall have been properly set before them."

The labours of Mr. Rice have been so important, that the board have determined that his services should still be employed, as their agent, in America. "How desirable soever," say they, "on some accounts, his early removal to a missionary station may appear."

"For the information of brethren at a distance," they add, "it may be proper to observe that brother Rice, who, as well as brother and sister Judson, went out to India under the patronage of the paedobaptist churches, and who were baptized in Calcutta, by the Rev. Mr. Ward, one of the missionaries at Serampore, and one of the associate pastors of the church at Serampore and Calcutta, and were received to the communion of that church, has, since his return to the United States, become a member of the Baptist Church in Sansom-

street, Philadelphia: thus strengthening the ties which unite him to his brethren in this country.

"The board have lately received into the service of the mission, Mr. George H. Hough, a young brother, who has been deeply concerned for the salvation of the heathen, and made willing to become a missionary of the cross. He has a wife and two children. The board possess an entire satisfaction as to his character, talents, and piety. He has acquired, under the instruction of his father, a competent knowledge of the art of printing. In case of publishing of the scriptures in the Burman language, his assistance may prove, in a high degree, useful. He is waiting an opportunity to sail to Rangoon, to unite with brother Judson in the work of the Lord."

The following interesting account is given of the setting apart of Mr. G. H. Hough, as a missionary to India beyond the Ganges.

"Mr. Hough is about 28 years of age, a native of Windsor, Vermont, and member of the Baptist church at Pawtucket, Rhode Island.

"In his letter, soliciting the patronage of the Board, after some account of the religious exercises of his mind, he observes,—'With an impression that it was my duty to become a servant in the church, for Christ's sake, and having a special regard in my heart for the advancement of the Redeemer's kingdom and the everlasting welfare of men, I obeyed, as well the call of duty as that of the church, and engaged, with much weakness and trembling, in the ministry of the word. Since the time I received the knowledge of the truth, I have had a disposition of mind towards a missionary life;—have felt a peculiar and strong desire for the fulfilment of those prophecies, which relate to the universal reign of Christ on earth; and have been, and still am, not only willing, but desirous, of offering my body as a living sacrifice to God, that his gracious purposes might be accomplished in me and others. For about one year past, my impressions of duty relative to engaging in the India mission have been increasing. Having spent my early years in acquiring the art of

printing, and it having been intimated that a new station would be sought by the American missionaries, where a printing establishment would be eminently useful towards accomplishing the object of the mission, I felt upon my mind a kind of double obligation to offer myself to the respected Board of Foreign Missions for their patronage and assistance; that they would allow me the happiness of making the sacrifices, encountering the trials, enduring the fatigues, and dying the death of a missionary.'

"On the evening of Thursday, 25th inst. in the Baptist meeting house, in Sansom-street, Philadelphia, brother Hough was solemnly *set apart* by prayer and the imposition of hands, to the service of a missionary, intended for the empire of Burmah. Introductory prayer by brother Rice; sermon from Matt. xxiv. 14. by the Rev. Mr. White; consecrating prayer by the Rev. Dr. Staughton; imposition of hands by the Rev. Drs. Staughton and Holcombe, and the Rev. Messrs. White, Grigg, and Rice; charge by Dr. Holcombe; address to the assembly by Dr. Staughton; closing prayer by Mr. Grigg. The solemnities were impressive; and a collection was taken for missionary purposes."

AMERICAN INDIANS.

WE were happy to find that our American brethren have not been unmindful of the heathens in their own country, while attempting foreign missions.

The following extract relates to the Indians in the back settlements:

"Attention to this business is by no means to be employed exclusively in one direction. '*Look from the place where thou art, northward, and southward, and eastward, and westward.*' Who knows but the revolutions in South America may soon result in such a state of things as to disclose a wide field to the missionary cultivator? Who knows but a door may soon be opened to some of the native tribes in the west? In either case, the opportunity will be eagerly seized to send forth the heralds of the cross in the direction indicated by a wise and merciful Providence. In relation to the na-

tive tribes on the frontiers of our country, and extending back into the wide and distant forests of the west, there is at least one fact which cannot but be viewed in a favourable light. This observation alludes to an impression on the minds of many, and which seems to be increasing, *that something ought to be done for these unhappy natives.* Who knows but this very impression may be the precursor, in the dispensations of HIS government, *who is wonderful in counsel, and excellent in working,* of an attempt at least, possibly a successful one, to enlighten this benighted, vagrant, miserable portion of the human family? Nay, something has been done already; besides what others have effected, *the General Committee of Churches united in the Charleston Baptist Association,* one of the constituent members of the Convention, has, for several years, supported a missionary and school-master among the Catawba Indians, and although the success has not been great, the effort cannot fail of securing the approbation of all good people."

BAPTIST ITINERANT SOCIETY.

SCILLY ISLES.

BETWEEN the English and St. George's Channels, about 30 miles from the Land's End, in Cornwall, there is a cluster of rocks and islands, known by the name of *Scilly*. Seven of these islands, viz. St. Mary's, Fresco, St. Martin's, St. Agnes', Brehar, Sampson, and another small one, are inhabited by a hardy and interesting race of people. They are, in general, poor, and are supported chiefly by piloting, fishing, and shipwrecks. Being destitute of the means of instruction, they have continued in the grossest ignorance and immorality. About 40 years ago, Dr. Coke went over, and established a methodist interest in the island of St. Mary. The methodists preach in two islands out of the seven; but they have only about 140 persons in their society; the population of the islands being upwards of 3000.

In November last, a Mr. John Jeffery, who has, for some time past, assisted Mr. Smith in preaching in the villages around Penzance, went over and preached in several of the islands, and distributed some Bibles, Testaments, and tracts, that had been sent by the London Baptist Itinerant Society. This visit afforded additional evidence of the deplorable

condition of these islanders, and the necessity of attempting something of a more permanent nature on their behalf. By the exertions of Mr. Smith, several benevolent individuals were procured, to co-operate with the society for this purpose; and Mr. Jeffery appearing to be a very proper person for the work, he was engaged to go, and reside on one of the islands for a few months, and to visit, in turns, the other islands, in which there was no preaching. In March last, Mr. Jeffery accordingly went over, with his family, and took lodgings in Fresco, where he has resided ever since.

From communications received from Mr. Jeffery, and from Mr. Smith and others, who have visited him, it appears that he is constantly employed, and that his labours are attended with encouraging marks of success. He preaches regularly in the different islands to numerous and attentive congregations, and the names of several persons are mentioned, of whom there is good reason to believe that they have experienced a thorough conversion.

When Mr. Jeffery went over, there were no Sunday Schools on the islands; and the few week-day ones were in a very unprosperous condition. He has already established Sunday schools for children and adults in St. Martin's, Fresco, Brehar, Sampson, and St. Agnes, which are well attended. He has likewise distributed some Bibles and Testaments, and a considerable number of tracts, which have been received with eagerness. "The tracts," says Mr. J. "are esteemed common property; and, during the last week, it afforded much pleasure, when walking through the islands, to hear the people reading them to one another."

The Committee of the Baptist Itinerant Society, are anxious that Mr. Jeffery's labours in these islands, which have been so evidently commenced with the divine blessing, should be continued; but the expense of supporting a missionary there must necessarily be considerable, and much larger than their funds will enable them to sustain. Provisions are scarce. The inhabitants live chiefly upon fish, potatoes, and biscuits; and the greater part of the provisions is sent by the packets from Penzance. The constant hire of boats too, to carry him from one island to another, is very expensive. Mr. Jeffery, however, is willing to continue on the islands, if only a bare subsistence can be obtained for him.

Should any persons be disposed to assist in this object, their contributions will be gladly received by James Pritt, Esq. Treasurer, Wood-street, Cheapside; or Mr. Wm. Gale, Secretary, No. 70, Basinghall-street.

Domestic Religious Intelligence.

BAPTIST IRISH SOCIETY.

Extracts from the Journal of Mr. M'Carthy.

DEAR BRETHREN,

ON the 25th of June, I finished my last journal, in which I gave you some account of the prosperity of the work of God in Ferban, and the particulars of the circuit I had made in preaching the glorious gospel of the blessed God. The following week I visited Eglish, Marymount, Blakefield, Shinrone, and Templemore. Nothing particular occurred: the people received me every where with pleasure and increasing affection.

Lord's day, July 2d.—Visited my little flock at Thurles. Preached three times, and administered the ordinance in the afternoon. Was much rejoiced to find them increasing in the knowledge of the glorious doctrines of grace in love to God, and each other. Truly they are "walking in the fear of God, and in the comforts of the Holy Ghost."

Lord's day, 16th.—Preached at Rahue, and baptized two persons: one of them was an inhabitant of Ferban. This young man was brought up in the greatest ignorance of the things of God: but the preaching of the gospel has been made the power of God to his salvation. He gives the most satisfactory account of the change of mind he has experienced; which he attributes, not to his own will, but to the renewing grace of God: his ideas of the gospel are clear and pleasing. He chose to be baptized at Rahue, because his father had threatened to turn him out of doors. He thought, he says, at all events, it was better to obey God than man; and that he will obey his father in every thing, but in disobeying God. We had a large company at the Silver river, where the ordinance was administered; and I embraced the favourable opportunity of preaching Christ unto them. After baptizing, I published my preaching at the meeting-

house, where I had the largest congregation I ever remember having preached to within those walls. I administered the Lord's Supper to the church. It was, truly, a refreshing time. I believe there was much of the work of God among them. It was, I believe, the most refreshing and animating time they had experienced for some years past.

Tuesday, 18th.—Preached at Athlone. It was a memorable season. One man was deeply affected under the word; insomuch, that he trembled; and, in our conversation meeting under the sermon, he exclaimed against himself, saying, he was a sinner above all men. I pointed him to the righteousness of the Redeemer, and shewed him, how God could be just, and the justifier of all who believed in him. He went away much comforted.

Wednesday, 19th.—Preached at Ferban, and baptized Mr. T. H. aged fifty-one years, and his wife. They have lived almost all their days without God and without Christ in the world: but have been converted through the preaching of the word, and are now rejoicing in hope of the glory of God. I baptized also three other persons, who have all made a good profession of the powerful influence of the gospel upon their minds. I afterwards preached to a large congregation, and administered the Lord's Supper to them, when they had been first formed into a church. They are, indeed, a happy little flock. I have never seen more brotherly love in any society than that which exists among them. Their conversion is apparent; their tongues, which were once filled with cursing, are now filled with praise.

July 25th.—I have, this week, visited Donoughmore, Templemore, Thurles, and Clonmell. Saw, at the latter place, a letter from Mr. R. of London, to his brother: who, with his family, attends my preaching, and seems to interest himself in my prosperity.

Clonmell, Lord's Day, 30th.—I preached to an attentive congregation, and published preaching out of doors immediately after church-time, about one o'clock. It being the time of the assizes, people from all parts of the country were in town; and I had a congregation of about 500 persons. I stood on the steps of a gentleman's house, opposite the Bank, in the most conspicuous part of the town. Here I published the glad tidings of the gospel to an attentive audience, composed of rich and poor; one or two counsellors, several military officers, some quakers, but mostly catholics. Of these latter, it may, perhaps, be said truly, that they had never heard the doctrines of grace opened to them before. I saw some who were shedding tears, and all behaved remarkably well. I published preaching again in the evening, and had many persons to hear.

Monday, 31st.—Walking through the town, I was followed by a young man, who said, "Sir, I heard you preach out of doors yesterday, and, I think, you would be made a blessing to the people of my country." I asked him where it was, as I would visit them. He informed me, it was at the colliery of Banlea, about twenty-six miles off, on the borders of the county of Kilkenny.—I think Clonmell is a field for usefulness.

Friday, August 4th.—Set off for the colliery, and arrived at about five o'clock in the evening. Sent out word through the mountain, and the adjacent hills, and soon had a congregation of about eighty persons; many of them with their black faces from the coal pits. The people heard as for eternity; and after preaching, without sitting down, I mounted my horse and rode through the mountains, and had a very difficult journey to Thurles, where I arrived safely, at about eleven o'clock. The people were wishing my return: they are mostly Palatinates who have settled in this part of the kingdom.

Wednesday, 16th.—Went to Fernban, where I was received as with open arms. In the evening, baptized two persons, the son and the brother of the man I formerly men-

tioned as having baptized. We had no persecution during the administration of the ordinance, though there were many catholics present. The people stood on both sides the river, and listened, with the greatest attention, while I explained the doctrine of the fall of man, and his recovery by the Lord Jesus Christ.

Minutes of the Baptist Association for Ireland, held at Cork, on Friday, May 12, 1815, and following days.

Assembled at half past 11 o'clock, for public worship. Brother West, of Dublin, preached from Col. ii. 6. "As ye have received Christ Jesus the Lord, so walk ye in him." Brother Richards, pastor of the church at Cork, was chosen Moderator, and brother James Young, Secretary. The letters from the several churches were then read.

(To be continued in our next.)

WALES.

South-east Baptist Association, meeting at Pentycelyn, Brecknockshire, on the 6th, 7th, and 8th of June, 1815.

MET Tuesday afternoon; service commenced, by reading and praying, by brother Morgan Edward. The letters from the churches were read, whereby we heard, that unity and peace still continues, in general, among the churches, and that several young men appear to have ministerial gifts: that the brethren, Thomas Thomas, of Croes-y-park, and David Thomas, of Aberavan, were ordained to the work of the ministry; and that brother Thomas Lewis, minister of the church at Cardiff, is departed through death. Brother David Evans, of Rhuma, prayed; and the brethren, F. Hiley, preached from Heb. ii. 17; and J. James from 1 John, iii. 19, and concluded the service of the day.

Wednesday morning, at seven, brother Thomas Evans prayed; brethren Evan Evans preached from Zech. xiii. 7, and Tim. Thomas from Isaiah, xii. 3.

At ten, brother D. Evans, of Doley, prayed; brethren J. Hier preached from 2 Cor. iii. 18, and H. Davies from Matt. xxiv. 45.

Afternoon, at two, brother Zech. Thomas prayed; brethren John Evans Penygarn preached from Phil. ii. 8, and Christmas Evans from 1 Peter, i. 12.

Evening, at seven, brethren David Richard preached from Isaiah, xl. 31, and James Lewis from Heb. xii. 28.

Thursday morning, brother Joshua Lewis prayed; and, after conversing on various subjects, our association was concluded, in prayer, by bro. J. Jenkins.

1. Agreed to print the circular letter written by brother George Griffiths.

2. The church at Carphili to be admitted as a member of this association.

3. The church in Bangor, Carnarvonshire; Bethel, in Merthyr-Tydvil; and Cadixton, in Monmouthshire; are permitted to collect in our churches, toward defraying the expense of building their chapels this year.

4. The next association to be held at Castle-town, in Monmouthshire, at the usual time; to meet at two o'clock, on Tuesday afternoon. The brethren, D. Evans, of Doley, J. Michal, Timothy Thomas, J. Herrings, D. Saunders, and C. Evans, to preach. Brother J. Palmer, of Shrewsbury, is appointed to preach in English.

5. A meeting to be held in our churches, at the month's end, to this association.

JOHN HIER, *Moderator*.

STATE OF THE CHURCHES.

Bapt. this year	241	Dism. by letter	4
Restored	70	Died	54
Recd. by letters	4	Excluded	93

315

151

Increase, 164.

ORDINATIONS.

HACKLETON.

WEDNESDAY, July 12, 1815, Mr. W. Knowles, formerly a student under the late Mr. Sutcliffe, and a member of the baptist church at Kettering, (recently under the pastoral care of the Rev. A. Fuller,) was ordained pastor of the baptist church at Hackleton, in Northamptonshire. Mr. Wheeler, of Bugbrook, read and prayed; Mr. Hall, of Kettering, delivered the introductory discourse, and received the confession of faith; Mr. Heighton, of Road, engaged in the ordination prayer; Mr. Blundell, of Northampton, gave the charge, from 1 Peter. v. 2-4; Mr. Barker, of Towcester, preached to the people, from Deut. i. 38, middle clause; Mr. Chown, of Kingsthorp, concluded.

IRTHLINGBOROUGH.

ON Thursday, June 1, 1815, Mr. Thomas Allen, from Mr. Wilk's church, of Norwich, was ordained pastor of the baptist church, Irtlingborough, Northamptonshire. Mr. Rabbit, of Raunds, read a portion of the word of God, and

prayed; Mr. Knight, of Staughton, delivered the introductory address, asked the usual questions, and received the confession of faith; Mr. Such, of Steven-ton, prayed the ordination prayer; Mr. Vorley, of Carlton, gave the charge to Mr. Allen from Matt. xxvi. 41; Mr. Peacock, of Rushden, preached to the church, from 1 Cor. xv. 58.

AUXILIARY MISSIONARY SOCIETY,

FORMED AT

BOURTON-ON-THE-WATER.

TUESDAY, Sept. 19, a very numerous and respectable meeting was held at the Rev. T. Cole's place of worship, at Bourton-on-the-Water, when a society was formed, to be called, "The Auxiliary Missionary Society, for the District of the Oxfordshire Association, and Places adjacent;" the funds of which are to be wholly applied in aid of the Baptist Missionary Society. Mr. T. Parsons, of Chipping Norton, was chosen treasurer, and the Rev. W. Gray secretary, for the ensuing year. On this occasion, the Rev. J. Foster preached from Matt. vi. 10.—After which, the Rev. J. Hinton presented to the assembly a report of the present state of the parent institution, from the latest accounts received from India; to which he added, a statement of the general design, and intended regulations, of the Auxiliary Society. The Rev. W. Winterbotham preached in the evening, from Psalm lxxii. 19.

Contributions to the Mission.

Bourton old subscriptions	£ 8	8	0
Ditto new subscriptions	11	11	0
Ditto, col. at the doors, Sep. 19, 39	13	13	4
Alcester collection	12	0	0
Astwood ditto	12	0	8
Blockley and Camden penny-a-week society, half-yearly amount	2	10	4
Barford weekly contributions	8	0	0
Chipping Norton collection	25	4	7

Several churches and individuals had previously sent their contributions, for this year, to the parent society. The services of the day were highly interesting, and multitudes said, "It is good for us to be here."

NOTICE.

BAPTIST MISSIONARY SOCIETY.

The Annual Meeting of the above Society will be held (by divine permission) on Wednesday the 11th instant, at the Rev. Mr. Blundell's meeting-house, College-lane, Northampton.

AN ELEGY ON THE LATE REV. A. FULLER.

WHILE clouds and darkness veil the face divine,
While seeming vengeance issues from the throne,
Let erring mortals their own wills resign,
And, in the dust, repeat, "His will be done!"

Yet, though resign'd, from sorrow's sacred spring
Within the soul, let tears unceasing flow:
Haste, and funereal cypress hither bring,
Expressive emblem of heart-rending woe!

Let sable robes proclaim how much we feel
A FULLER's death!—from usefulness remov'd!
And public tokens of our grief reveal,
How much he was rever'd, how much belov'd?

Hence would the Muse resume the vocal string;
For this her voice in artless accents raise:
Her wishes less his eulogy to sing,
Than to proclaim, through him, his Maker's praise!

By the great Father, variously endued
With gifts of intellect, and mental might,—
In Virtue's sacred cause he nobly stood,
With skill and vigour equal to the fight.

Ye who were privileg'd to hear him, say,
What lessons of instruction ye receiv'd!
Witness how truth possess'd resistless sway,
Scoffers were mute, and infidels believ'd!

With what simplicity and force combin'd,
Would he salvation's mysteries display!
Then, with address pathetic, seize the mind,
Till, oft, consensate tears have forc'd their way!

But languid is my strain, to tell aright,
How error, vanquish'd by his prowess, lay;
While, by his pen, held forth divinely bright,
Truth shone, resplendent, in a flood of day!

Nor can the Muse attempt to show his worth;
When India's dark estate his pity mov'd,
Zeal for the Saviour call'd his ardour forth;
His all was sacred to the cause he lov'd!

Spent in the work, and mix'd with kindred clay,
A martyr's great reward awaits thee now;
And India's sons shall, at the final day,
With amaranthine wreaths adorn thy brow!

Servant of God, adieu!—In vain I gaze,
And try, by faith, to pierce thy bright abode;
Obscur'd and lost in glory's radiant blaze!
So highly rais'd—so near the throne of God!

Kettering.

JUVENIS.

On ENVY.

HENCE! to thy native place, away,
Offspring of Satan, child of hell!
We deprecate thy longer stay, [dwell.
Where love should reign, and Christians
Cities and nations have been made,
With grief, thine empire to deplore;
Thousands thou hast in ruin laid;
Thy spoils are spread on ev'ry shore!
Spreader of discord, broils, and strife,
What evils fill thine hateful train!
All that embitters social life,
Or gives the feeling bosom pain.

Thy baleful pestilential breath,
Our choicest comforts doth destroy;
And sinks, in everlasting death,
The fairest hopes of rising joy.

Kind heav'n vouchsafe our fervent pray'r;
This our petition still shall be:
"O let us feel thy guardian care,
"From cruel Envy keep us free!

"Spurn to its native place away,
"This dreadful passion, fiend of hell!"
"Nor suffer it a longer stay,
"Where love should reign, where Chris-
"tians dwell!"